TRADITIONAL PALI CHANTS ENGLISH



WAT LUANG PHOR SODH DHAMMAKAYARAM

The National Coordination Center of Provincial Meditation Institutes of Thailand

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TRADITIONAL PALI CHANTS BOOK IN ENGLISH

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Foreword

Lord Buddha's teachings have been preserved for centuries through oral transmission by means of recitation. Since the Dhamma were not recorded in writing, disciples assembled regularly to recite together in concord. Variations in individual memories were not allowed to obscure the Buddha's words. While chanting, devotees contemplate the Dhamma with peaceful minds, free from other tasks. Chanting also requires deep concentration. It is part of daily Dhamma practice. Thus, monks in every monastery routinely assemble to chant the words of the Buddha together in group recitation.

I am extremely delighted to have this 'Traditional Pali Chants in English' Book. It will permit international Dhamma devotees to take part in the recitation and to contemplate and help preserve the teachings of the Buddha. Because of the English translations, the book conveys the meaning as well as the sound of Lord Buddha's teachings.

I would like to profoundly thank everyone who participated in the gargantuan mission to publish this book for their many varied contributions. I enthusiastically congratulate them all on this extremely successful achievement. They include Phra Yossaphat Khantidhammo, Watcharapol Daengsubha and Saranviphat Svetanan, to mention only a few. May Lord Buddha bless them all for their highly meritorious efforts.



Dr. Phra Rajyanvisith (Hon. D.)
Coordinator, Provincial Meditation Institutes of Thailand,
Abbot, Wat Luang Phor Sodh Dhammakāyārām

Foreword

Two months after I became a monk, there were twelve Dhamma devotees from our neighbor country, Malaysia, coming to Wat Luang Phor Sodh Dhammakāyārām in order to ordain as monks and novices. During this occasion, I had a chance to work with my friends guiding the newcomers in various areas such as monk's codes of conduct, dress code, common practices and chanting. Due to language differences, one of our major challenges was to provide the new monks with all chanting resources in Pālī (Roman letter) with English translation. Fortunately, through the resources we had, long hours of searching through several chant books, and researching on the internet, we were able to gather the translations for most of the chants we used regularly at our temple. However, the material was still incomplete and only seemed to be a temporary solution.

This made us aware of the importance of having our own Pali Chant book in English and we realized that it was the time to work on its publication. In fact, we actually already had our own Chant book, prior to this book, which was published in 1993 by Phra Walter Uttamapañño – his title at that time. Unfortunately, his work had not been revised since then. Nevertheless, his pioneer efforts inspired the writing of this current Chant book.

We decided to work on the Chant book from all existing resources we had gathered for the Malaysian monks and accumulate more information from various sources in order to accomplish our goal of publishing a Traditional Pali Chants Book in English that was similar to our Thai version. We hope that our efforts will help preserve the teachings of the Lord Buddha as well as spread it to Dhamma devotees throughout the world.

We would like to thank everyone for their diligent efforts and financial support. As well, congratulate them on this successful contribution to the growth of the Dhamma. May Lord Buddha bless you all and all of your meritorious deeds.

Yossaphat Khantidhammo Bhikkhu

November 10, 2010

Acknowledgements

I used to wonder why we need to have this part of the book as it does not seem related to any of the content. Moreover, I was so positive that very few of us would spend time reading it. So, are there any reasons for the publishers to waste their time and resources in order to print this page that someone would merely spend his/her few seconds on? As I started to create this book, I began to realize that publishing a book is tremendously more challenging than I ever expected. With a great support and contributions from all Dhamma devotees this English chant book seems more within reach rather than struggling by oneself alone. Of this achievement, I feel deeply and sincerely indebted to all the devotees, and I would like to share this great appreciation as well as merits we have made towards all of them. So far, I have realized that without the '*Acknowledgement*' I would have overlooked the touch of rejoicing and sharing along with the others - and that would be a shame.

Although there are far too many contributors to mention, I would like to give a special thanks to Venerable Yossaphat Khantidhammo and Venerable Nuthavuth Kittiñaṇo for incomparable assistant including researching, translating, typing, proofreading and financing. I have to mentioned Venerable Phra Mahā Pijeth Kantajettho, Phra Mahā Adichok Sujoto and Phra Natpakanan Gunangkaro for very useful supporting materials. Thanks to Saranviphat Svetanan for very outstanding covers design and publication advices. Big thanks to Churdpong Daengsubha, Charinthip Thanakijboonsri, Supatchara Rajitpinyolert and Nandjañā Virunandmedhin for great translating supports. Thanks to Phra Khru Baitika Dr. Barton Yānathīro and Eunice Cerezo for proofreading. Special thanks to Jessica Dawn Ogden for proofreading, testing the book and all other supports. Also, I cannot leave out my parents and my family who have given me this life, introduced me to Buddhism and been my great unconditional supporters.

I present my deepest gratitude to the Buddha, the Dhamma and the Saṅgha for my lifetime refuges. May the Buddha, the Dhamma and the Saṅgha bless you all.

Watcharapol Daengsubha

October 30, 2010

Introduction

Wat Luang Phor sodh Dhammakāyārām has become one of the most acknowledged spiritual destinations in Thailand, and the number of international practitioners has been growing. By great contributions of monks and laities, we seem have been able to deal with the new challenge by having meditation programs in English, publishing various books in English as well as creating online resources. However, one of the most important components was still missing – a complete Traditional Pali Chant book in English.

It was quite a difficulty not having our own materials for our in-coming international students to participate during the chanting. Some parts of the 'traditional Thai chants', specifically the morning and evening chanting, are very similar throughout the country and worldwide whereas the other parts, Parittas and Sutras, can be selected to chant in random order. Because of this, problems may arise among those who are not accustomed with the chants when different chanting books are used as a reference. The new students would find it difficult to get to the right page of the chants. Moreover, many Thai reciters may not be able to recognize the chant's titles in Roman alphabets; this provents the Thai reciters from helping new students to look for the right chant in the English chanting books. Furthermore, some of the chants such as 'Chaddanta Paritta' and 'premeditation service' are hardly available in any other chanting books. Hence, international practitioners usually find it difficult to catch up with the majority and often exclude themselves in participating in this ritual.

Many had travelled a long distance and to missed a good opportunity to listen to and/or review Buddha's teachings in his original words. This was a disappointment. By stepping into their shoes, we see that our compassion also had to be brought about in practice. For the above reasons and our sincere wish for international Dhamma devotees to get the most benefits from the chants, we made a solid action of support by publishing a complete chanting book in English.

We have set out to avoid problems of not finding the right page, not recognizing the chant's titles in Roman alphabets and unavailability

of some chants. Our aim was to create a complete Traditional Pali Chant book in English that is similar to the Thai version being used with all chants sorted by the same order. Thai titles are also printed on the table of content list and throughout the chanting book. This will allow Thai reciters to help newcomers find the right page.

While we were gathering data for the book, we found that several chanting books come with slightly different English translations. After all things considered, we decided to use the edition that was the most similar to our Thai chanting book, and for some chants that we could not find in Roman's alphabet we agreed to convert them from Thai to Roman. The *'Brief Introduction to Pali Chanting' and 'Chanting Etiquette'*, which provide you with deeper ideas regarding the history, importance and general conducts of chanting and chanting instructions was inserted. As well as *'The Buddhist's Discipline'* and *Beginning Meditation Practice'* in Appendix II and III for those who would like to broaden their understanding on good Buddhist conducts and meditation.

This book is made for general Dhamma devotees; therefore, some parts that are used only by monks, such as confession and blessing, are excluded in order to optimize our resources. International monks may ask their mentors for the extra copies of the rest. However, we decided to print the *'ten kinds of Dhamma upon which a Bhikku should often reflect'*, since it is a very interesting topic for laities to study as well.

Publishing this book required greater efforts and time than we had expected and had we known this, we may have reconsidered before taking on this project. Still, we strongly believe that this book is a vital component to resonate Buddhism out to others adding to the fact that it would benefit great numbers of people who like to study and practice Buddhism. Therefore, we would like to take this precious opportunity to take part in supporting Dhamma devotees from all over the world and present this as a gift to all of them since the gift of Dhamma excels all gifts.

Sabbadānaṃ dhammadānaṃ jināti

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Brief Introduction to Pali Chanting[1]

Chanting or the recital of sacred scriptures had been a practice amongst the Buddhists ever since the Buddha's time. Initially, the teachings were not recorded in writing and it was carried down through the method known as oral tradition up to the Third Council at Asokarama in Pataliputta around 247 B.C.

This process of preserving the teachings through oral tradition has led to the emergence of a group of monks called *'bhanakas'* or reciters. These reciter *bhikkhus* would constantly meet and chant the teachings together in concord so that if there exist any variation due to individual memories it would not be allowed to obscure the Buddha's words.

Today, although there already exist written texts, nevertheless, the practice of chanting is still carried on for contemplation (reflective), and more popularly done for blessing and protective purposes. If any discourse or sermon is recited other than for the above causes then it is most probably done purely for traditional reasons.

Listening to the recitation of the Dhamma is a very important aspect of a Buddhist practice. It is the duty of the Saṅgha to preach the Dhamma 'for the good, for the gain and for the welfare of gods and men' (Vin.1:10 D2:43). As for the listeners it is in fact mentioned in the Maṅgala Sutta 'hearing the Dhamma is the highest blessing' *(Dhammassavanaṃ etaṃ maṅgalamuttamaṃ)*.

It is a belief that great merit can accrue to a person who listens to *bana,* i.e. the preaching or exposition of the Dhamma. It is said that the hearing of or the reading of one stanza of the *bana,* would be more meritorious than filling the bowl of the Buddha with the choicest food, or to offer in abundance oil, sugar, honey, etc. to mendicants, or to build thousands of Vinaras! But if a person does not attentively listen to the Dhamma and contemplate deeply, however great his knowledge may be, he cannot attain Nibbana. Such was the case with Sariyu (Sariputta)

[1] Source: "pūjā Thai Traditional Chanting" (p.XXV - XXXV), Sungei Puyu Chanting Group, Wat Bodhicharoentham, Sungei Puyu, Malaysia

'whose wisdom was as vast as the rain that falls during a whole KAPPA', but was unable to attain Nibbana until he heard a stanza recited by Phra Assaji, and thereupon entered the Holy Path.

Paritta Chanting

The Pali word *paritta,* Sanskrit *paritar,* literally means 'protection' or 'safety'. Hence *paritta,* is a collection of certain Buddhist texts which are recited or intoned by the Saṅgha or devotees. Individually or collectively, to ward off all evils and dangers; to act as the most potent of all safeguards against the malignant beings; and to bring about health, prosperity and blessings.

Origin and Early History

It has been suggested that the *paritta* chanting was adopted by the Buddha in lieu of the *rakshanamantras* (protective incantations of the Brahmanic religion). Here it should be brought to notice that whilst the *rakshanamantras* were composed of words of little importance in relation to moral and ethics – if not meaningless, the Buddhist *parittas* consist of ethical and philosophical original teachings of the Buddha. The word *paritta* first made its appearance in the Culla Vagga of the Vinaya Pitaka in connection with the Khanda Paritta which was 'allowed' by the Buddha 'as a watch, a guard, a protection for oneself' (Vin.Culla Vagga V.6 1). The incident that led to the origin of such a practice was the death of a certain monk through snake bite.

"Now, surely the Bhikkhu, O' Bhikkhus, had not let his *mettā* (loving-kindness) flow out over the four royal breeds of serpents. Had he done so, he would not die of the bite of a snake…I allow you, O' Bhikkhus to make use of a safeguard, for yourselves, for your security and protection, by letting your *metta* flow out over the four royal breeds of serpents" (Vin. V6:1).

The method employed in the above discourse was none the less than the recital of the 'Khandha Paritta'. The efficacy of the *paritta* in this case consists of a profession of *mettā* or loving-kindness to the royal breed of snakes, and entreaty against beasts and a sincere prayer for the welfare of all beings.

"The profession of amity, according to Buddhist doctrine, was no mere matter of petty speech. It was to accompany and express a psychic suffusion of the hostile man or beast or spirit with benign, fraternal

emotion – with *metta*. For strong was the conviction, from *sutta* and *vinaya* to Buddhaghosa's Visuddhimagga that 'thoughts are things', that physical action, emotional or 'intellectual, is capable of working like a force among forces'. Europe may yet come round further to this Indian attitude." *(Into. Dialogues of the Buddha Voll.III p186; C.A.F. Rhys Davids)*.

What Constitute Paritta?

Strictly speaking not all the *suttas* delivered by the Buddha can be considered *parittas.* It is only those that were personally sanctioned by the Buddha himself or related to some events during the Buddha's time (which resulted in the recitation of *paritta)* in relation to incidents of protection by recital that could properly be considered as *paritta.* Most of the *parittas* commonly used today could be traced to the Five Nikayas.

Today one finds many other stanzas either as a form of homage, aspirations or for protection that are not found in the *Tipitaka* being recited. These verses were composed by *Arahants* and the Maha Theras, hence, giving to winder definition to the word *'paritta'* which now covers all stanzas for protection.

The Efficacy of Paritta

For *paritta* chanting to be effective, five factors have to be considered.

1 **Power of Truth** *(Saccakiriyā)*

This means establishing oneself in the power of truth to gain one's wish. The reciters relate some noble and pure deeds of the Buddha or the Arahants and bless the listeners with the words: *"Etena saccavajjena sotthi te hotu sabbadā"* (by the power of the truth of these words may you ever be well).

2 **Power of Virtue** *(Silā)*

The chanting will be even more effective if both the reciters and the listener are well established in virtue, that is, they keep their Precepts and follow the Dhamma (teachings). This is because the chanting is based on the principle that "The power of the Dhamma of Truth protects the person who imbibes the Truth" *(Dhammo have rakkhati dhammacāriṃ)*.

3 **Power of Loving-Kindness and Compassion** *(Mettā or Karuṇā)*

The words of the Buddha are never empty of love and compassion. The reciters of the *paritta* are also expected to be filled with loving-Kindness and a calm mind for the chanting to be completely effective.

4 **Power of sound**

It is believed that the vibrations produced by the sonorous and mellifluous recital of the *paritta* are soothing to the nerves and produce peace and tranquility or mind, bring harmony to the physical system. However, this effect is heightened if the listeners know the meaning of the *paritta* they are listening to and mindfully reflect over them.

5 **Symbolic presence of the Triple Gem**

Although this is not an essential item to the efficacy, nevertheless its presence will enhance the *saddhā* of both the reciters and listeners. The casket containing the Buddha relics represent the Buddha, the scriptures inscribed on ola leaves represent the Dhamma and the Bhikkhus or monks reciters, the Saṅgha.

When Parittas Fail?

Although *parittas* are considered to be a never-failing potent and purifying force, there are, however, certain factors which may prevent the *parittas* from taking the desired effect. In answering the question put forth by King Milinda, the Venerable Nagasena said: "Due to three causes recital of *parittas* may have no effect: hindrance due to one's *kamma (kammavarana)*, hindrance due to defilements *(kilesavarana)* and lack of faith *(asaddhanataya)*" (Milf. IV2:19) The result of one's evil *kamma* may be too strong for the recital to overcome especially when the listener's mind is disturbed. If the listener's mind is filled with impure thoughts, the beneficial effects of the recital may not occur. The listener should not lack faith. Hence, we can safely conclude that although great and effective is the power of *paritta* recital, yet the only true refuge is in one's own *kamma*…

Kammassakomhi kammadayado kammayoni kammabandhu kammapatisarano, yamkammam karissami kalyanam va papakam va tassa dayado bhavissamiti.

Due to the law of KAMMA, we are their Maker, their Heir, their Birthplace, their Attachment and their Pathway. We are destined to receive the results of what we have done, both good and evil.

Here it is proper to mention that while trying to create an impact on the sound effect on the listeners, five dangers will fall on him.

"These five dangers, O' Bhikkhus, befall him who sings the Dhamma with abrupt *(ayatakena-gitas-sarena)* transitions of song singing. He himself becomes captivated with respect to the sound thereof---other people become captivated with respect to the sound thereof---the laymen are shocked---the meditation of one who strains after accuracy in the sound is broken---the common people fall into heresy… However, O' Bhikkhus I allow you, to intone *(sarabhannam)."* Vin.II 3:2

Source: "My Book of Thai Pali Chanting"
Selangor Buddhist Association Youth Circle

Styles of Chanting

In chants that serve as recitations, such as *gathas*, lessons, or prayers, the music is secondary to a clear projection of the text. These settings are predominantly syllabic (i.e. only one note a syllable) and use relatively few pitches. Some are used for auspicious *(maṅgala)* occasions, some for inauspicious (*avamaṅgala*) ones.

1 **MAGADHA** (Thai, MA-KHOD)
This is the Indian style of chanting mostly followed by the Sri Lankan and Myanmar Buddhists and the DHAMMAYUTTIKA order of Thailand. It tends to follow the phrasing of the text, i.e. the chant is done in phrases. The Thai Morning and Evening Chantings follow the MAGADHA or MAGOD style. This form is used for auspicious occasions.

2 **SAṂYOGA** (Thai, SANG-YOG – "combined" method)
This is a rather low-pitched, slow and somewhat staccato but sustained style of chanting. The textual phrasing is not followed except pausing for breath (while others are continuing the chant).

This is the most common method used in most of the PARITTA recitation. This form is used for auspicious occasions.

3 **SARABHAÑÑA** (Thai, SA-RA-PHAN-YA – or traditional plain chant)
The Thai plain chant, however, employs a higher pitch of voice and slows down the speed of chanting, breaking it into phrases. This form is usually for chanting verses. Technically, it refers to the style of chanting allowed by the BUDDHA (VI:196 2:108 316). "Plain song" here generally refers to a whole collection of chanting styles or cantillation, of which, says the VINAYA Commentary, there are 32 modes (VA 1202). This form of chanting is used for both auspicious and inauspicious occasions, depending on the chants used.

4 **SAṄGHA** (Thai, SANG-KHA-HA)
which literally means "convocation" or "council", referring to group chanting. The chanting here is somewhat lengthened. The slow tempo of this style suits it for inauspicious occasions, but it is also used for auspicious occasions.

Source: "Buddhist Prayer" (p.46)
The Friends of Buddhism Malaysia

Chanting Instructions (Saṃyoga Style)

An easy way to chant the *Saṃyoga* style is by breaking the passages and verses. Use a pencil to cut at:

1) the long words
2) the nasal sounds
3) the labial sounds
4) the conjunct consonants which are usually 'long-drawn'.

In the *Saṃyoga* style of chanting the comma and/or a period are ignored, i.e. one should not pause at the end of each sentence. It is not possible to chant every phrase and the reciter has to pause for breath while others are continuing the chanting.

Long vowels:	Ā	Ī	Ū	E	O	
Nasal sounds:	N	Ṃ	eg, SAN/GHA, TAṂ			
Labial sounds:	N	Ñ	Ṇ	M	eg.	VAN/DANĀ, PAÑ/ÑA KARUṆĀ, TAM

Conjunct consonants:	-KK-	-GG-	-NN-
	-CC-	-JJ-	-NN-
	-TT-	-DD-	-NN-
	-PP-	-BB-	
	-YY-	-LL-	
	-SS-		

Examples:	BHIK/KHU,	ANIC/CĀ,	AT/THA,	ANAT/TA,
	KUP/PA,	NEY/YO,	TAS/SA	

In the Thai style of chanting 8 consonants of the 25 grouped (VAGGA) consonants are substituted as show in the brackets, e.g.

GA	(KHA)	--	SUGATO	*becomes*	SUKHATO
GHA	(KHA)	--	GHĀNA	*becomes*	KHĀNA
JA	(CHA)	--	JĀTI	*becomes*	CHĀTI
JHA	(CHA)	--	JHĀNA	*becomes*	CHĀNA
DHA	(THA)	--	VAḌḌHA	*becomes*	VAṬṬHA
DHU	(THU)	--	SĀDHU	*becomes*	SĀTHU
BHA	(PHA)	--	BHANTE	*becomes*	PHANTE
NA	(YA)	--	ÑĀṆA	*becomes*	YĀṆA

The consonant Y when used as a final consonant is substituted by I, eg.

NEY	*becomes*	NEI
SEY	*becomes*	SEI
DHEY	*becomes*	THEI
MAY	*becomes*	MAI

When the consonant H comes after another consonant, its preceding vowel is aspirated e.g. *brahma* becomes *Brahm-ma.*

When pronouncing the conjunct consonant ÑÑ the second Ñ is substituted by Y whilst the first Ñ remain unchanged, eg.

PUÑÑA *becomes* PUN-YA

KONDAÑÑA *becomes* KON-DAN-YA

The consonant S when used as a final consonant is substituted by T, e.g.

TASSA *becomes* TAT-SA

Below is an example showing the breaking of passages and verses in Saṃyoga style chanting:

I (Short)	**TI** (Short)	**PI** (Short)	**SO** (long)	**BHA** (Short)	**GA** (Short)
VĀ (long)	**A** (Short)	**RA** (Short)	**HAṂ** (nasal)	**SAM** (labial)	**MĀ** (long)
SAM (labial)	**BUD** (con.consonant)	**DHO** (long)	**VIJ** (con.consonant)	**JĀ** (long)	**CA** (Short)
RA (Short)	**NA** (Short)	**SAM** (labial)	**PAN** (con.consonant)	**NO** (long)	**SU** (Short)
GA (Short)	**TO** (long)	**LO** (long)	**KA** (Short)	**VI** (Short)	**DŪ** (long)
A (Short)	**NUT** (con.consonant)	**TA** (Short)	**RO** (long)	**PU** (Short)	**RI** (Short)
SĀ (Short)	**DAM** (labial)	**MA** (Short)	**SĀ** (long)	**RA** (Short)	**THI** (Short)
SAT (con.consonant)	**THĀ** (long)	**DE** (long)	**VA** (Short)	**MA** (Short)	**NUS** (con.consonant)
SĀ (long)	**NAM** (nasal)	**BUD** (con.consonant)	**DHO** (long)	**BHA** (Short)	**GA** (Short)
VĀ (long)	**TI** (Short)				

ITIPI SO/BHAGAVĀ /, ARAHAṂ/SAM/MĀ/SAṂ/BUD/DHO/,VIJ/JĀ / CARAṆASAM/PAN/NO/SUGATO/LO/KAVIDŪ/, ANUT/TARO/ PURISADAM/MASĀ/RATHI SAT/THĀ/ DE/VAMANUS/SĀ/NAṂ/ BUD/ DHO/BHAGAVĀ/TI.

SVĀK/KHĀ/TO/BHAGAVATĀ/DHAM/MO/,
SAN/DIT/THIKO/AKĀ/LIKO/ E/ HIPAS/ SIKO/,
O/PANAYIKO/PAC/CAT/TAṂ/VE/DITAB/BO/ VIÑ/ÑU/HĪ/ TI.

SUPAṬIPAN/NO/BHAGAVATO/SĀ/VAKASAṄ/GHO/, UJUPAṬIPAN/NO/ BHAGAVATO/ SĀ/VAKASAṄ/GHO/, ÑĀ/YAPAṬIPAN/NO BHAGAVATO/ SĀ/VAKASAṄ/GHO/, SĀ/MI/
CIPATIPAN/NO/BHAGAVATO/SA/VAKASAṄ/ GHO/,
YADIDAṂ:/CAT/TĀ/RI PUSISAYUGĀ/NI, AṬ/ṬHA PURISAPUG/ GALĀ/, E/SA BHAGAVATO/SĀ/ VAKASAṄ/ GHO/, Ā/HUNEY/YO/, PĀ/ HUNEY/YO, DAK/KHIṆEY/YO/, AÑ/JALĪ/KARAṆĪ/YO/, ANUT/TARAṂ/ PUÑ/ÑAK/KHET/TAṂ/LO/KAS/SĀ/TI.

Chanting etiquette

It is most important to have respect from inside; however, to facilitate the genuine cultivation of respect through chanting, it should be noted that respect while chanting is expressed not only with the voice, but also through the humility of our physical posture and our presence of mind. This section will present you the common Thai Buddhist chanting etiquette that will enable you to represent your modesty in a proper way according to the local culture.

Bowing postures – the five point prostration

The sort of bow used in the 'five point prostration' (touching the ground with five parts of the body: forehead, two arms and two legs) is a definitive physical expression of humility. To begin, gentlemen sit back on their raised heels in a kneeling position while ladies sit flat on the 'uppers' of their feet (see figure 1 and 2). The palms of the hands should be brought together to the chest. Keep head and back upright. This position is called *'Añjali'*. The second step, called *'Vanda'*, is to raise your hands with head bowed. With the end of the thumbs between the eyebrows till the end of index fingers, touch them to the forehead. The third step, called *'Abhivād'*, is to bent your body forward to touch the forehead to the floor, with the hands placed flat, palms down on either side of the temples. Please note that, for men, while bowing, their elbows should touch the front of their knees and, for women, their elbows should touch their knees from the side.

The 'five point prostration' should be done three times upon entering, once seated on the floor, and before leaving your seat. In other cases, bowing also punctuates certain sorts of chanting and used to pay respect to the temple leader – '*Abbot*', before and after the meditation session. Please note that it is appropriate to have the monks bow three times to the Abbot first then followed by all laypeople (non monks) making a five point prostration three times. The reasons for this is that the Abbot (temple leader) needs to pay respect back to monks by bringing his hands together to his chest, which is called a *'Wai'*, and since the Abbot cannot *'Wai'* laypeople because he holds higher precepts. Therefore, it is most appropriate to bow after the monks in this situation so that the *'Abbot'* does not *'Wai'* to the laypeople.



Figure 1 : Five Point Prostration – (from left to right - Añjali, Vanda and Abhivāda)



Figure 2 : Five Point Prostration (Women)

Humility of physical posture when chanting

There are two common postures that are used though out the chants. While paying homage to the Triple Gem or asking for forgiveness reciters will chant while kneeling up in an *'Añjali'* position. On the other hand, while chanting the *Paritta* reciters should be sitting down with feet to one side or in a mermaid position (see figure 3).

General Practices

Before entering the ground of the Meditation Vihara, please leave your shoes at the area provided and walk counterclockwise around the outside of the Vihara to the far entry. Do not go to the other side, because monks need that area to perform a regular confession, which is an internal ritual that should not be seen by laypeople.

Once entering the room please take a mat provided and sit at the very front row as possible to kindly provide spaces for those who come later; however, do not sit on the monks' row. Do not sit on two mats in order to show respect to other reciters by not sitting higher than them. However, if you have physical limitations, please use chairs that are provided and sit at the very back of the chanting hall.

At Wat Luang Phor Sodh Dhammakayaram, male and female are advised to sit on a different side of a room to avoid all kind of distractions. If you find it difficult to chant along with the majority, you could still enjoy your time listening to the chants or studying the English translation. Some of the international reciters make the most of their time by practicing meditation while listening to the chants.

If the chanting begins before you arrive, please do not hesitate to participate; however, once entering please keep it as quiet as possible and make sure that all your communication devices are off.



Figure 3: Mermaid Position

It is very usual that some of the new practitioners might feel uncomfortable kneeling or sitting in the illustrated postures; however, it is also common to change posture during a chant. For example, people who weigh more than average would not be able to sit on their raised heels throughout the session; therefore, they would be advised to sit flat on the uppers of their feet or to sit in a mermaid position. Moreover, it is also common to switch legs from side to side while sitting in a mermaid position once discomfort is felt. When changing position, please be aware not to point your toes toward the Buddha's images as pointing toes is considered to be rude or insulting posture in many of the Asian's cultures. The recommended technique when

changing position is to place your hands on the floor, slightly bending your body forward and raising your hip up. Then you can move your legs to another position without pointing your feet to the Buddha's images and monks. Finally, do not point to or to move Dhamma books (including this one) with your feet for the same reason as above.

Although there are quite a number of things to remember, please keep in mind that it is a learning process that might be difficult at the beginning but you will catch up quickly as you keep practicing. Moreover, you are not only learning how to sit and bow but also develop a great mindfulness practice and to express your humility through your physical postures. It is acceptable if you make mistakes, but please remember lessons from them. It would be wonderful once you could do it like the majority; but, do not worry if you still have to work on it. As long as you have you have good intention, it is what's inside that counts.

Morning – Evening Chanting

In the main temple or chapel while the monk,
who will lead the service, is placing the offerings
(candles, incense and flowers)
on the shrine before the Buddha image,
the assembly should remain kneeling.
The three incense represent virtues of the Buddha,
which are wisdom, purity and compassion.
The two candles represent the Dhamma (Buddhist teachings)
and the Vinaya (monastic rules).
The flowers represent monks who come from different places,
but still live together harmoniously under the same rules.
When the candles and the incense have been lighted
and the flowers put in their places,
the assembly, making a five-point prostration three times
and then in the kneeling position,
will chant the following preliminary Pālī passages of
homage, phrase by phrase.

Morning Chanting

1. Ratanattaya Vandanā รตนัตตยะ วันทะนา

Salutation to the Triple Gem[1]

(LEAD – FOLLOW)

Yo so bhagavā arahaṃ sammāsambuddho;

He is the Exalted One[2], far from defilements[3]. Perfectly Enlightened[4] by Himself;

Svākkhāto yena bhagavatā dhammo;

The Teaching, well-proclaimed[5] by the Exalted One;

Supaṭipanno yassa bhagavato sāvakasaṅgho;

The Order of Exalted One, which is of good conduct;

Tammayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ; Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.

To the Exalted One, that Teaching, that Order; honoring them as is proper, we render supreme homage.

Sādhu no bhante bhagavā suciraparinibbutopi; Pacchimājanatānukampamānasā; Ime sakkāre duggatapaṇṇākārabhūte paṭiggaṇhātu,

It is well of us, venerable Sir, Exalted One so pure, having reached the Final Passing-away; (You still) have compassion on the later generations; those humble offerings design to accept,

Amhākaṃ dīgharattaṃ hitāya sukhāya.

for lasting benefit and happiness.

---

[1] **The Triple Gem:** The unification of Buddha, Dhamma and Saṅgha.
[2] **The Exalted One:** The Fortunate One, a Pali term for addressing the Lord Buddha.
[3] **Defilements:** Mental qualities that obscure the clarity and purity of the mind. There are three basic sorts: greed, anger and delusion. (Pāli: *Kilesa*)
[4] **Enlightenment:** The state of perfect and pure mind, the mind without greed, hatred, and delusion.
[5] **Well-proclaimed:** well taught. This covers both the scriptures *(Pariyatti)* and supra-mundane states. *(Lokuttaradhamma)*

Arahaṃ sammā-sambuddho bhagavā. Buddhaṃ bhagavantaṃ abhivādemi.

The Blessed One is Worthy and Rightly Self-awakened[6].
I bow down before the Awakened, Blessed One.

(Make the five-point prostration once)

Svākkhāto bhagavatā dhammo. Dhammaṃ namassāmi.

The Dhamma[7] is well-proclaimed by the Blessed One.
I pay homage to the Dhamma.

(Make the five-point prostration once)

Supaṭipanno bhagavato sāvaka-saṅgho. Saṅghaṃ namāmi.

The Saṅgha[8] of the Blessed One's disciples has practiced well.
I pay respect to the Saṅgha.

(Make the five-point prostration once)

2. Pubbabhāganamakārapāṭha ปุพพภาคนมการ

The Preliminary Passage for Revering

LEADER:

[Handa mayaṃ buddhassa bhagavato pubba-bhāga-namakāraṃ karoma se:]

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

ALL:

[Namo tassa] **bhagavato arahato sammā-sambuddhassa.** (Three times)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha.

---

[6] Lord Buddha was enlightened to all truths and leads all beings to seek enlightenment in those truths as well.

[7] **Dhamma**: The law of nature, the teaching of the Buddha, the truth of what really is.

[8] **Saṅgha**: In general, the community of those who practice the Buddhist way; on a deeper level, anyone who has attained one of the eight stages of enlightenment.

3. Buddhābhithuti พุทธาภิถุติ

Praise to the Buddha

LEADER: [Handa mayaṃ buddhābhithutiṃ karoma se:]

Now let us give high praise to the Awakened One:

ALL: [Yo so tathāgato] **arahaṃ sammā-sambuddho,**

He who has attained the Truth, the Worthy One, Rightly Self-awakened,

Vijjā-caraṇa-sampanno sugato lokavidū,

consummate in knowledge and conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā;

unexcelled trainer of those who can be taught, teacher of human and divine beings; awakened; blessed;

Yo imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ,
Sassamaṇa-brāhmaṇiṃ pajaṃ sadeva-manussaṃ sayaṃ abhiññā sacchikatvā pavedesi.

who made known — having realized it through direct knowledge — this world with its devas[9], māras[10], and brahmas[11], its generations with their contemplatives and priests, their rulers and common people;

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyosāna-kalyāṇaṃ;

who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsesi.

---

[9] **Deva:** deities or celestial beings

[10] **Māra:** The evil one, death, the tempter. Māra includes (1) Māra of defilement, (2) of the aggregates, (3) of Karma-formations, (4) as deity and (5) as death.

[11] **Brahman:** A divine being of the form world or formless world.

who proclaimed the holy life both in its particulars and in its essence,
entirely complete, surpassingly pure:

Tamahaṃ bhagavantaṃ abhipūjayāmi,
Tamahaṃ bhagavantaṃ sirasā namāmi.

I worship most highly that Blessed One,
to that Blessed One I bow my head down.

(Make the five-point prostration once)

4. Dhammābhithuti ธัมมาภิถุติ

Praise to the Dhamma

LEADER: [Handa mayaṃ dhammābhithutiṃ karoma se:]

Now let us give high praise to the Dhamma:

ALL: [Yo so svākkhāto] **bhagavatā dhammo,**

The Dhamma well-proclaimed by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

to be seen for oneself, timeless, inviting all to come and see,

Opanayiko paccattaṃ veditabbo viññūhi:

leading inward, to be seen by the wise for themselves:

Tamahaṃ dhammaṃ abhipūjayāmi,
Tamahaṃ dhammaṃ sirasā namāmi.

I worship most highly that Dhamma,
To that Dhamma I bow my head down.

(Make the five-point prostration once)

5. Saṅghābhithuti สังฆาภิถุติ

Praise for the Saṅghā

LEADER: [Handa mayaṃ saṅghābhithutiṃ karoma se:]

Now let us give high praise to the Saṅghā:

ALL: [Yo so supaṭipanno] **bhagavato sāvaka-saṅgho,**

The Saṅghā of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅghā of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅghā of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅghā of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs[12] — the eight types — of Noble Ones:

Esa bhagavato sāvaka-saṅgho —

That is the Saṅghā of the Blessed One's disciples —

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṃ puññakkhettaṃ lokassa:

---

[12] **Noble Ones:** Holy or noble persons. They are (1) One on the Path/(2) attained the Fruit of the Stream-Enterer, (3) One on the Path/(4) attained the Fruit of the Once-Returner, (5) One on the Path/(6) attained the Fruit of the Non-Returner, (7) One on the Path/(8) attained the Fruit of the Worthy One.

the incomparable field of merit for the world:

Tamahaṃ saṅghaṃ abhipūjayāmi,
Tamahaṃ saṅghaṃ sirasā namāmi.

I worship most highly that Saṅghā,
To that Saṅghā I bow my head down.

(Make the five-point prostration once)

6. Ratanattayappaṇāma Gāthā รตนัตตยัปปณามคาถา

Verses on Salutation to the Triple Gem and Passage for Dispassionateness

LEADER:

[Handa mayaṃ ratanattayappaṇāma-gāthāyo ceva saṃvega-parikittana-pāṭhañca bhaṇāma se:]

Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:

ALL:

[Buddho susuddho] **karuṇā-mahaṇṇavo,**
Yoccanta-suddhabbara-ñāṇa-locano,
Lokassa pāpūpakilesa-ghātako:
Vandāmi buddhaṃ ahamā-darena taṃ.

The Buddha, well-purified, with ocean-like compassion,
Possessed of the eye of knowledge completely purified,
Destroyer of the evils and corruptions of the world:
I revere that Buddha with devotion.

Dhammo padīpo viya tassa satthuno,
Yo magga-pākāmata-bhedabhinnako,
Lokuttaro yo ca ta-dattha-dīpano:
Vandāmi dhammaṃ ahamā-darena taṃ.

The Teacher's Dhamma, like a lamp,
divided into Path[13], Fruition[14], and the Deathless[15],

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[13] **The Noble Eightfold Path:** The fourth of the Noble Truths taught by the Buddha; the way leading out of suffering, consisting of (1) Right View, (2) Right Intention, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness and (8) Right Concentration.

both transcendent (itself) and showing the way to that goal:
I revere that Dhamma with devotion.

Saṅgho sukhettābhyatikhetta-saññito,
Yo diṭṭha-santo sugatānubodhako,
Lolappahīno ariyo sumedhaso:
Vandāmi saṅghaṃ ahamā-darena taṃ.

The Saṅghā, called a field better than the best,
who have seen peace, awakening after the one gone the good way,
who have abandoned carelessness — the noble ones, the wise:
I revere that Saṅghā with devotion.

Iccevame-kantabhipūjaneyyakaṃ,
Vatthuttayaṃ vandayatābhisaṅkhataṃ,
Puññaṃ mayā yaṃ mama sabbupaddavā,
Mā hontu ve tassa pabhāva-siddhiyā.

By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage,
may all my obstructions cease to be.

7. Saṃvegaparikittanapāṭha สังเวคปริกิตตนปาฐะ

Passages conducive to Dispassionateness

[Idha tathāgato] **loke uppanno arahaṃ sammā-sambuddho,**

Here, one attained to the Truth, Worthy and Rightly Self-awakened, has appeared in the world,

Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito.

And Dhamma is explained, leading out (of samsara[16]), calming, tending toward total Nibbāna [17], going to self-awakening, declared by one who has gone the good way.

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[14] **Phala:** fruit; result; consequence; effect.
[15] Nibbāna/Nirvāna
[16] **Saṃsāra:** The rounds of repeatedly becoming, the cycle of birth, old age, sickness and death.
[17] **Nibbāna/Nirvāna:** Literally, "extinction" (of greed, hatred and delusion).

Mayan-taṃ dhammaṃ sutvā evaṃ jānāma,

Having heard the Dhamma, we know this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,

Birth is stressful, aging is stressful, death is stressful,

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

Sorrow, lamentation, pain, distress, and despair are stressful,

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ,

Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful,

Saṅkhittena pañcupādānakkhandhā dukkhā,

In short, the five clinging-aggregates[18] are stressful,

Seyyathīdaṃ:	Namely:
Rūpūpādānakkhandho,	Form as a clinging-aggregate,
Vedanūpādānakkhandho,	Feeling as a clinging-aggregate,
Saññūpādānakkhandho,	Perception as a clinging-aggregate,
Saṅkhārūpādānakkhandho,	Mental processes as a clinging-aggregate,
Viññāṇūpādānakkhandho.	Consciousness as a clinging-aggregate.

[18] **The Five aggregates:** the five groups of existence; the five casually conditioned elements of existence forming a being or entity, viz., corporeality, feeling, perception, mental formations and consciousness.

Yesaṃ pariññāya,
Dharamāno so bhagavā,
Evaṃ bahulaṃ sāvake vineti,

So that they might fully understand this, the Blessed One, while still alive, often instructed his listeners in this way;

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsanī,
Bahulā pavattati:

Many times did he emphasize this part of his admonition:

"**Rūpaṃ aniccaṃ,**	"Form is impermanent[19],
Vedanā aniccā,	Feeling is impermanent,
Saññā aniccā,	Perception is impermanent,
Saṅkhārā aniccā,	Mental processes are impermanent,
Viññāṇaṃ aniccaṃ,	Consciousness is impermanent,
Rūpaṃ anattā,	Form is not-self[20],
Vedanā anattā,	Feeling is not-self,
Saññā anattā,	Perception is not-self,
Saṅkhārā anattā,	Mental processes are not-self,
Viññāṇaṃ anattā,	Consciousness is not-self,
Sabbe saṅkhārā aniccā,	All processes are impermanent,
Sabbe dhammā anattāti."	All phenomena are not-self."

[19] **Impermanent:** The rising and passing or changeability of all compounds, which means that compound things never remain exactly the same for even one moment, but that they are vanishing and reappearing from moment to moment; one of the Three Characteristics.
[20] **Not-self:** Impersonal, without individual essence, absence of any grasping self or ego; one of the Three Characteristics. Also termed non-self.

Te (WOMEN: Tā) **mayaṃ,**
Otiṇṇāmha jātiyā jarā-maraṇena,
Sokehi paridevehi dukkhehi domanassehi upāyāsehi,
Dukkhotiṇṇā dukkha-paretā,

All of us, beset by birth, aging, and death, by sorrows, lamentations, pains, distresses, and despairs, beset by stress, overcome with stress, (consider),

"**Appeva nāmimassa kevalassa dukkhak-khandhassa antakiriyā paññāyethāti**"

"O, that the end of this entire mass of suffering and stress might be known!"

* (MONKS and NOVICES):

Cira-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ sammā-sambuddhaṃ,
Saddhā agārasmā anagāriyaṃ pabbajitā.

Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone forth in faith from home to homelessness in dedication to him.

Tasmiṃ bhagavati brahma-cariyaṃ carāma,

We practice that Blessed One's holy life,

Bhikkhūnaṃ sikkhā-sājīva-samāpannā.

Fully endowed with the bhikkhus[21]' training and livelihood.

Taṃ no brahma-cariyaṃ,
Imassa kevalassa dukkhak-khandhassa antakiriyāya saṃvattatu.

May this holy life of ours bring about the end of this entire mass of suffering and stress.

[21] **Bhikkhu:** Buddhist monk who observes the 227 precepts of discipline.

*** (Layperson)[22]: *If there are very few laypeople presented, the following part will not be chanted.* ***

[Cira-parinibbutampi taṃ bhagavantaṃ saraṇaṃ gatā,
Dhammañca saṅghañca,

[Though the total Liberation of the Blessed One, the Worthy One, the Rightly Self-awakened One, was long ago, we have gone for refuge in him, in the Dhamma, and in the Bhikkhu Saṅghā,

Tassa bhagavato sāsanaṃ yathā-satti yathā-balaṃ manasikaroma,
Anupaṭipajjāma,

We attend to the instruction of the Blessed One, as far as our mindfulness and strength will allow, and we practice accordingly.

Sā sā no paṭipatti,
Imassa kevalassa dukkhak-khandhassa antakiriyāya saṃvattatu.]

May this practice of ours bring about the end of this entire mass of suffering and stress.]

**** Refer to Paritta section and then back to Chant 8 ****

[22] **Layperson:** Person who is not ordained and may not be Buddhist and not monk, novice or nun.

8. Dhātupaṭikūlapaccavekkhaṇapāṭha ธาตุปฏิกูลปัจจเวกขณปาฐะ

Passages on Recollection of the Elements[23] and Loathsomeness[24]

LEADER:

[Handa mayaṃ dhātupaṭikūlapaccavekkhaṇa pāṭhaṃ bhaṇāma se:]

ALL:

[Yathāpaccayaṃ] **pavatta-mānaṃ dhātumattamevetaṃ.**
Yadidaṃ cīvaraṃ
tadupa-bhuñjako ca puggalo
Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both this robe and the person who uses it; only elements, not a being, not possessing a permanent life principle, being avoid of self or soul.

Sabbāni pana imāni cīvarāni ajigucchaniyāni
imaṃ pūtikāyaṃ
Patvā ativiya jigucchaniyāni jāyanti.

All this robe is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Yathāpaccayaṃ pavatta-mānaṃ dhātumattamevetaṃ.
Yadidaṃ piṇḍapāto
tadupa-bhuñjako ca puggalo
Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both alms food and the person who eat it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

Sabbo panāyaṃ piṇḍapāto ajigucchaniyo
imaṃ pūtikāyaṃ
patvā ativiya jigucchaniyo jāyati.

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[23] **The Four Primary Elements:** The primary qualities of matter, which are (1) solid element; earth, (2) liquid element; water, (3) heating element; fire and (4) air element; wind. All four are present in every material object, through in varying proportions. (Pāli: *Dhātu*)

[24] **Loathsome:** extremely unpleasant; disgusting.

All this lump of food is not yet loath some but having touched this putrid body becomes exceedingly loathsome.

Yathāpaccayaṃ pavatta-mānaṃ dhātumattamevetaṃ.
Yadidaṃ senāsanaṃ,
tadupa-bhuñjako ca puggalo
Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both this shelter and the person who lives it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

Sabbāni pana imāni senāsanāni ajigucchaniyāni
imaṃ pūtikāyaṃ
patvā ativiya jigucchaniyāni jāyanti.

All this sheltering place is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Yathāpaccayaṃ pavatta-mānaṃ dhātumattamevetaṃ.
Yadidaṃ gilāna-paccaya-bhesajja-parikkhāro,
tadupa-bhuñjako ca puggalo
Dhātumattako nissatto nijjīvo suñño.

Dependent upon and existing through its causes merely by the combination of various elements are both this support for the sick, medicine and utensils and the person who lives it; only elements, not a being, not possessing a permanent life principle, being void of self or soul.

Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo
imaṃ pūtikāyaṃ
patvā ativiya jigucchaniyo jāyati.

All this support for the sick, medicine and utensils are not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

9. Taṅkhaṇikapaccavekkhaṇapāṭha ตังขณิกปัจจเวกขณปาฐะ

Passages on Recollection at the moment of using (the Requisites[25])

LEADER:

[Handa mayaṃ taṅkhaṇika-paccavekkhaṇa-pāṭhaṃ bhaṇāma se:]

Now let us recite the passage for reflection at the moment (of using the requisites):

ALL: [Paṭisaṅkhā yoniso] **cīvaraṃ paṭisevāmi,**

Considering it thoughtfully, I use the robe,

Yāvadeva sītassa paṭighātāya, Simply to counteract the cold,

Uṇhassa paṭighātāya, To counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;

Yāvadeva hirikopina-paṭicchādanatthaṃ.

Simply for the purpose of covering the parts of the body that cause shame.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,

Considering it thoughtfully, I use alms food,

Neva davāya na madāya na maṇḍanāya na vibhūsanāya,

Not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahma-cariyānuggahāya,

But simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life,

[25] **The Four Requisites:** clothing, food, dwelling and medicine.

Iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi,

(Thinking,) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

I will maintain myself, be blameless, and live in comfort.

Paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi,

Considering it thoughtfully, I use the lodging,

Yāvadeva sītassa paṭighātāya, Simply to counteract the cold,

Uṇhassa paṭighātāya, To counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;

Yāvadeva utuparissaya-vinodanaṃ paṭisallānārāmatthaṃ.

Simply for protection from the inclemency of weather and for the enjoyment of seclusion.

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi,

Considering them thoughtfully, I use medicinal requisites for curing the sick,

Yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,

Simply to counteract any pains of illness that have arisen,

Abyāpajjha-paramatāyāti.

And for maximum freedom from disease.

10. Pattidāna Gāthā ปัตติทานคาถา

Verses on Dedication of Merit

LEADER: [Handa mayaṃ pattidānagāthāyo bhaṇama se:]

ALL:

[Yā devatā santi] **vihā ravāsinī**
Thūpe ghare bodhighare tahiṃ tahiṃ,
Tā dhammadānena bhavantu Pūjitā
Sotthiṃ karontedha vihāramaṇḍale.

The Devatas which dwell in the Vihara[26], in the Stupa[27], in the Bodhi tree, Those Devatas we have worshiped with sacrificial objects. May they grant happiness in the circle of this Vihara

Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dānapatī upāsakā,
Gāmā ca desā nigamā ca issarā
Sappāṇabhūtā sukhitā, bhavantu te.

Bhikkhus who are Therras[28], those of middle rank, those who have just become Bhikkhus, Laymen and Laywomen of good breeding, Temple dwellers, all house-holders, country-men, villagers, those who are chieftains, may they and all creatures attain happiness.

Jalābujā yepi ca aṇḍasambhavā
Saṃsedajātā athavopapātikā,
Niyyānikaṃ dhammavaraṃ paṭicca te
Sabbepi dukkhassa karontu saṅkhayaṃ.

May all creatures whether born from water, from an egg, from sweat, or from the womb, may they have the precious Dhamma which leads to the good way; may it bring an end to suffering.

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[26] **Vihara:** a dwelling-place (for monks); monastery, a temple; repository of Buddha images; Buddha-image hall; shrine-hall.
[27] **Stupa:** A Buddhist monument, generally of a dome-shaped form, originally erected over sacred relics of the Buddha and at places consecrated as the scenes of his acts.
[28] **Thera:** an elder; a senior member of the Order; a senior monk (of at least ten years' standing).

Ṭhātu ciraṃ sataṃ dhammo dhammaddharā ca puggalā.
Saṅgho hotu samaggova atthāya ca hitāya ca.

May the Dhamma of good people long abide and may people who observe the Dhamma live long. May the Saṅghā be ever ready to bring benefits and assistance.

Amhe rakkhatu saddhammo sabbepi dhammacārino.
Vuḍḍhiṃ sampāpuṇeyyāma dhamme ariyappavedite.

May the good Dhamma protect us all and care for all who keep the Dhamma. May we all progress in the Dhamma which the Ariya[29] has made manifests.

**** The following part will be chanted during meditation programs in May and December only. ****

[Pasannā hontu sabbepi pāṇino buddhasāsane
Sammā dhāraṃ pavecchanto kāle devo pavassatu

[May all beings have faith in the Teachings of the Buddha; may it rain in time after properly bestowing showers:

Vuḍḍhibhāvāya sattānaṃ samiddhaṃ netu medaniṃ
Mātā pitā ca atrajaṃ niccaṃ rakkhanti puttakaṃ
Evaṃ dhammena rājāno pajaṃ rakkhantu sabbadā.]

may the earth, for the prosperity of beings bring them success; a mother and father always protect their own child, so according to the Dhamma, may the Kings always protect their subjects.]

[29] **Ariya:** a noble individual; noble one; holy person.

11. Vihāradāna Gāthā วิหารทานคาถา

Verses on donation of lodging

[Sītaṃ uṇhaṃ paṭihanti] tato vāḷamigāni ca
siriṃsape ca makase sisire cāpi vuṭṭhiyo.
Tato vātātapo ghoro sañjāto paṭihaññati.

They ward off cold and heat and beasts of prey from there and creeping things and gnats and rains in the wet season. When the dreaded hot wind arises, that is warded off. To meditate and obtain insight in a refuge and at ease:-

Lenatthañca sukhatthañca jhāyituṃ ca vipassituṃ
vihāradānaṃ saṅghassa aggaṃ buddhehi vaṇṇitaṃ.

A dwelling-place is praised by the Awakened One as chief gift to an Order.

Tasmā hi paṇḍito poso sampassaṃ atthamattano
vihāre kāraye ramme vāsayettha bahussute.

Therefore a wise man, looking to his own weal, should have charming dwelling-places built so that those who have heard much can stay therein.

Tesaṃ annañca pānañca vatthasenāsanāni ca
dadeyya ujubhūtesu vippasannena cetasā.

To these food and drink, raiment and lodgings he should give, to the upright, with mind purified.

Te tassa dhammaṃ desenti sabbadukkhā-panūdanaṃ
yaṃ so dhamma midhaññāya parinibbā-tyanāsavoti.

(Then) these teach him Dhamma dispelling every ill; he, knowing that Dhamma, here attains Nibbāna, canker-less.

The Lord Buddha taught that his Dhamma, when placed in the heart of an ordinary run-of-the-mill person, is bound to be thoroughly corrupted, but if placed in the heart of a Noble One, it is bound to be genuinely pure and authentic, something that at the same time can be neither effaced nor obscured.

So as long as we are devoting ourselves merely to the theoretical study of the Dhamma, it can't serve us well. Only when we have trained our hearts to eliminate their 'chameleons' — their defilements — will it benefit us in full measure. And only then will the true Dhamma be kept pure, free from distortions and deviations from its original principles.

Evening Chanting

12. Ratanattaya Vandanā รตนัตตยะ วันทะนา

Salutation to the Triple Gem

(LEAD – FOLLOW)

Yo so bhagavā arahaṃ sammāsambuddho;

He is the Exalted One, far from defilements. Perfectly Enlightened by Himself;

Svākkhāto yena bhagavatā dhammo;

The Teaching, well-proclaimed by the Exalted One;

Supaṭipanno yassa bhagavato sāvakasaṅgho;

The Order of Exalted One, which is of good conduct;

Tammayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ; Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma.

To the Exalted One, that Teaching, that Order; honoring them as is proper, we render supreme homage.

Sādhu no bhante bhagavā suciraparinibbutopi; Pacchimājanatānukampamānasā; Ime sakkāre duggatapaṇṇākārabhūte paṭiggaṇhātu,

It is well of us, venerable Sir, Exalted One so pure, having reached the Final Passing-away; (You still) have compassion on the later generations; those humble offerings design to accept,

Amhākaṃ dīgharattaṃ hitāya sukhāya.

for lasting benefit and happiness.

Arahaṃ sammā-sambuddho bhagavā. Buddhaṃ bhagavantaṃ abhivādemi.

The Blessed One is Worthy and Rightly Self-awakened.
I bow down before the Awakened, Blessed One.

(Make the five-point prostration once)

Svākkhāto bhagavatā dhammo. Dhammaṃ namassāmi.

The Dhamma is well-proclaimed by the Blessed One.
I pay homage to the Dhamma.

(Make the five-point prostration *once)*

Supaṭipanno bhagavato sāvaka-saṅgho. Saṅghaṃ namāmi.

The Saṅghā of the Blessed One's disciples has practiced well.
I pay respect to the Saṅghā.

(Make the five-point prostration once)

13. Pubbabhāganamakārapāṭha ปุพพภาคนมการ

The Preliminary Passage for Revering

LEADER: [Yamamha kho mayaṃ bhagavantaṃ saraṇaṃ gatā, arahantaṃ sammāsambuddhaṃ, yaṃ bhagavantaṃ uddissa pabbajitā, yasmiṃ bhagavati brahmacariyaṃ carāma, tammayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ, yathārahaṅ āropitehi sakkārehi abhipūjayitvā abhivādanaṃ karimhā, handadāni mayantaṃ bhagavantaṃ vācāya abhigāyituṃ, pubbabhāganamakārañceva buddhānussatinayañca karoma se:]

ALL:

[Namo tassa] **bhagavato arahato sammā-sambuddhassa.** (Three times)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha.

14. Buddhānussati พุทธานุสสตินัย

Recollection on the Buddha

[Taṃ kho pana bhagavantaṃ] **evaṃ kalyāṇo kitti-saddo abbhuggato,**

This fine report of the Blessed One's reputation has spread far and wide:

Itipi so bhagavā arahaṃ sammā-sambuddho,

He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

Vijjā-caraṇa-sampanno sugato lokavidū,

consummate in knowledge and conduct, one who has gone the good way, knower of the cosmos,

Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavāti.

unexcelled trainer of those who can be taught, teacher of human and divine beings; awakened; blessed.

15. Buddhābhigīti พุทธาภิคีติ

Verses in Celebration of the Buddha

LEADER: [Handa mayaṃ buddhābhigītiṃ karoma se:]

Now let us chant in celebration of the Buddha:

ALL:

[Buddhavārahanta]-**varatādiguṇābhiyutto,**
Suddhābhiñāṇa-karuṇāhi samāgatatto,
Bodhesi yo sujanataṃ kamalaṃ va sūro,
Vandāmahaṃ tamaraṇaṃ sirasā jinendaṃ.

The Buddha, endowed with such virtues as highest worthiness: In him, purity, supreme knowledge, and compassion converge. He awakens good people like the sun does the lotus. I revere with my head that Peaceful One, the Conqueror Supreme.

Buddho yo sabba-pāṇīnaṃ Saraṇaṃ khema-muttamaṃ.

The Buddha who for all beings is the secure, the highest refuge,

Paṭhamānussatiṭṭhānaṃ Vandāmi taṃ sirenahaṃ,

The first theme for recollection: I revere him with my head.

Buddhassāhasmi dāso (WOMEN: dāsī) **va Buddho me sāmikissaro.**

I am the Buddha's servant, the Buddha is my sovereign master,

Buddho dukkhassa ghātā ca **Vidhātā ca hitassa me.**

The Buddha is a destroyer of suffering and a provider of welfare for me.

Buddhassāhaṃ niyyādemi **Sarīrañjīvitañcidaṃ.**

To the Buddha I dedicate this body and this life of mine.

Vandantohaṃ (W: Vandantīhaṃ) **carissāmi**
Buddhasseva subodhitaṃ.

I will fare with reverence for the Buddha's genuine Awakening.

Natthi me saraṇaṃ aññaṃ, **Buddho me saraṇaṃ varaṃ:**

I have no other refuge, the Buddha is my foremost refuge:

Etena sacca-vajjena, **Vaḍḍheyyaṃ satthu sāsane**.

By the speaking of this truth, may I grow in the Teacher's instruction.

Buddhaṃ me vandamānena (W: vandamānāya)
Yaṃ puññaṃ pasutaṃ idha,
Sabbe pi antarāyā me, **Māhesuṃ tassa tejasā.**

Through the power of the merit here produced by my reverence for the Buddha, may all my obstructions cease to be.

(Recite while making the five-point prostration:)

Kāyena vācāya va cetasā vā,
Buddhe kukammaṃ pakataṃ mayā yaṃ,
Buddho paṭigganhatu accayantaṃ,
Kālantare saṃvarituṃ va buddhe.

Whatever bad kamma I have done to the Buddha, by body, by speech or by mind, may the Buddha accept my admission of it, so that in the future I may show restraint toward the Buddha.

16. Dhammānussati ธัมมานุสสตินัย

Recollection on the Dhamma

LEADER: [Handa mayaṃ dhammānussati-nayaṃ karoma se:]

Now let us recite the guide to the recollection of the Dhamma:

ALL: [Svākkhāto] **bhagavatā dhammo,**

The Dhamma is well-proclaimed by the Blessed One,

Sandiṭṭhiko akāliko ehipassiko,

to be seen for oneself, timeless, inviting all to come and see,

Opanayiko paccattaṃ veditabbo viññūhīti.

leading inward, to be seen by the wise for themselves.

17. Dhammābhigīti ธัมมาภิคีติ

Verses in Celebration of the Dhamma

LEADER: [Handa mayaṃ dhammābhigītiṃ karoma se:]

Now let us chant in celebration of the Dhamma:

ALL:

[Svākkhātatā]**diguṇa-yogavasena seyyo,**
Yo magga-pāka-pariyatti-vimokkha-bhedo,
Dhammo kuloka-patanā tadadhāri-dhārī.
Vandāmahaṃ tama-haraṃ vara-Dhamma-metaṃ.

Superior, through having such virtues as being well-proclaimed, divided into Path and Fruit[30], study and emancipation[31], the Dhamma protects those who hold to it from falling into miserable worlds. I revere that foremost Dhamma, the destroyer of darkness.

[30] *see* [13] **The Noble Eightfold Path**, and [14] **Phala**
[31] Nibbāna/Nirvāna

Dhammo yo sabba-pāṇīnaṃ Saraṇaṃ khema-muttamaṃ.

The Dhamma that for all beings is the secure, the highest refuge,

Dutiyānussatiṭṭhānaṃ Vandāmi taṃ sirenahaṃ,

The second theme for recollection: I revere it with my head.

Dhammassāhasmi dāso (W: dāsī) **va Dhammo me sāmikissaro.**

I am the Dhamma's servant, the Dhamma is my sovereign master,

Dhammo dukkhassa ghātā ca Vidhātā ca hitassa me.

The Dhamma is a destroyer of suffering and a provider of welfare for me.

Dhammassāhaṃ niyyādemi Sarīrañjīvitañcidaṃ.

To the Dhamma I dedicate this body and this life of mine.

Vandantohaṃ (W: Vandantīhaṃ) **carissāmi**
Dhammasseva sudhammataṃ.

I will fare with reverence for the Dhamma's genuine rightness.

Natthi me saraṇaṃ aññaṃ, Dhammo me saraṇaṃ varaṃ:

I have no other refuge, the Dhamma is my foremost refuge:

Etena sacca-vajjena, Vaḍḍheyyaṃ satthu-sāsane.

By the speaking of this truth, may I grow in the Teacher's instruction.

Dhammaṃ me vandamānena (W: vandamānāya)
Yaṃ puññaṃ pasutaṃ idha,
Sabbe-pi antarāyā me, Māhesuṃ tassa tejasā.

Through the power of the merit here produced by my reverence for the Dhamma, may all my obstructions cease to be.

(Recite while making the five-point prostration:)

Kāyena vācāya va cetasā vā,
Dhamme kukammaṃ pakataṃ mayā yaṃ,
Dhammo paṭiggaṇhatu accayantaṃ,
Kālantare saṃvarituṃ va dhamme.

Whatever bad kamma I have done to the Dhamma by body, by speech, or by mind, may the Dhamma accept my admission of it, so that in the future I may show restraint toward the Dhamma.

18. Saṅghānussati สังฆานุสสตินัย

Recollection on the Saṅghā

LEADER: [Handa mayaṃ saṅghānussati-nayaṃ karoma se:]

Now let us recite the guide to the recollection of the Saṅgha:

ALL: [Supaṭipanno] **bhagavato sāvaka-saṅgho,**

The Saṅgha of the Blessed One's disciples who have practiced well,

Uju-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

Ñāya-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced methodically,

Sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

the Saṅgha of the Blessed One's disciples who have practiced masterfully,

Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:

i.e., the four pairs — the eight types[32] — of Noble Ones:

Esa bhagavato sāvaka-saṅgho —

That is the Saṅgha of the Blessed One's disciples —

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[32] *see* [12] **Noble Ones**

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo,

worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Anuttaraṃ puññakkhettaṃ lokassāti.

the incomparable field of merit for the world.

19. Saṅghābhigīti สังฆาภิคีติ

Verses in Celebration of the Saṅghā

LEADER: [Handa mayaṃ saṅghābhigītiṃ karoma se:]

Now let us chant in celebration of the Saṅgha:

[Saddhammajo] **supaṭipatti-guṇādiyutto,**
Yoṭṭhabbidho ariya-puggala-saṅgha-seṭṭho,
Sīlādidhamma-pavarāsaya-kāya-citto:
Vandāmahaṃ tamariyāna-gaṇaṃ susuddhaṃ.

Born of the true Dhamma, endowed with such virtues as good practice, The supreme Saṅgha formed of the eight types of Noble Ones, Guided in body mind by such principles as morality: I revere that group of Noble Ones well-purified.

Saṅgho yo sabba-pāṇīnaṃ Saraṇaṃ khema-muttamaṃ.
Tatiyānussatiṭṭhānaṃ Vandāmi taṃ sirenahaṃ,

The Saṅgha that for all beings is the secure, the highest refuge, the third theme for recollection: I revere it with my head.

Saṅghassāhasmi dāso (W: dāsī) **va Saṅgho me sāmikissaro.**
Saṅgho dukkhassa ghātā ca Vidhātā ca hitassa me.

I am the Saṅgha's servant, the Saṅgha is my sovereign master, the Saṅgha is a destroyer of suffering and a provider of welfare for me.

Saṅghassāhaṃ niyyādemi Sarīrañjīvitañcidaṃ.
Vandantohaṃ (W: Vandantīhaṃ) **carissāmi**
Saṅghassopaṭipannataṃ.

To the Saṅgha I dedicate this body and this life of mine. I will fare with reverence for the Saṅgha's good practice.

Natthi me saraṇaṃ aññaṃ, Saṅgho me saraṇaṃ varaṃ:
Etena sacca-vajjena, Vaḍḍheyyaṃ satthu-sāsane.

I have no other refuge, the Saṅgha is my foremost refuge: by the speaking of this truth, may I grow in the instruction.

Saṅghaṃ me vandamānena (W: vandamānāya) **Yaṃ puññaṃ pasutaṃ idha,**
Sabbe pi antarāyā me, Māhesuṃ tassa tejasā.

Through the power of the merit here produced by my reverence for the Saṅgha, may all my obstructions cease to be.

(Recite while making the five-point prostration:)

Kāyena vācāya va cetasā vā,
Saṅghe kukammaṃ pakataṃ mayā yaṃ,
Saṅgho paṭigganhatu accayantaṃ,
Kālantare saṃvarituṃ va saṅghe.

Whatever bad kamma I have done to the Saṅgha by body, by speech, or by mind, may the Saṅgha accept my admission of it, so that in the future I may show restraint toward the Saṅghā.

**** Refer to Paritta section and then back to Chant 20 ****

20. Atītapaccavekkhaṇapāṭha อตีตปัจจเวกขณปาฐะ

Reflection after Using the Requisites

LEADER: [Handa mayaṃ atīta-paccavekkhaṇa-pāṭhaṃ bhaṇāma se:]

Now let us recite the passage for reflection on the past (use of the requisites):

ALL: [Ajja mayā] **apaccavekkhitvā yaṃ cīvaraṃ paribhuttaṃ,**

Whatever robe I used today without consideration,

Taṃ yāvadeva sītassa paṭighātāya,

Was simply to counteract the cold,

Uṇhassa paṭighātāya,

To counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;

Yāvadeva hirikopina-paṭicchādanatthaṃ.

Simply for the purpose of covering the parts of the body that cause shame.

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto,

Whatever alms food I used today without consideration,

So neva davāya na madāya na maṇḍanāya na vibhūsanāya,

Was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahma-cariyānuggahāya,

But simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life,

Iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi,

(Thinking), Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).

Yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

I will maintain myself, be blameless, and live in comfort.

Ajja mayā apaccavekkhitvā yaṃ senāsanaṃ paribhuttaṃ,

Whatever lodging I used today without consideration,

Taṃ yāvadeva sītassa paṭighātāya,

Was simply to counteract the cold,

Uṇhassa paṭighātāya,

To counteract the heat,

Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,

To counteract the touch of flies, mosquitoes, wind, sun, and reptiles;

Yāvadeva utuparissaya-vinodanaṃ paṭisallānārāmatthaṃ.

Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccaya-bhesajja-parikkhāro paribhutto,

Whatever medicinal requisite for curing the sick I used today without consideration,

So yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,

Was simply to counteract any pains of illness that had arisen,

Abyāpajjha-paramatāyāti.

And for maximum freedom from disease.

21. Uddissanādhiṭṭhāna Gāthā บทกรวดน้ำ

Verses of dedication of merit and aspiration

LEADER: [Handa mayaṃ uddissanādhiṭṭhāna-gāthāyo bhanāma se:]

Now let us chant the verses of dedication and determination

ALL:

Iminā puñña-kammena upajjhāyā guṇuttarā
ācariyūpakārā ca mātā-pitā ca ñātakā piyā
mamaṃ

By the power of dedication of merit, my preceptors, teachers, benefactors, mother, father, relatives,

suriyo candimā rājā guṇavantā narāpi ca
brahma-mārā ca indā ca lokapālā ca devatā

The sun, the moon, virtuous persons and dignitaries, Brahmas, Mara, Indra[33], deities and guardian kings

yamo mittā manussā ca majjhattā verikāpi ca
sabbe sattā sukhī hontu. Puññāni pakatāni me.

Yamaraja[34], human beings, those who are friendly, neutral, hostile. May all of them be happy, far from miseries.

Sukhaṃ ca tividhaṃ dentu khippaṃ pāpetha vomataṃ.
Iminā puñña-kammena. Iminā uddisena ca
khippāhaṃ sulabhe ceva taṇhupādāna-chedanaṃ.

Through the merit done by me, may they gain threefold bliss[35] and soon attain Nibbāna, Through this merit done by me, and dedicated to all beings, May I soon liberate from craving, clinging, and impurities in mind,

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[33] **Indra:** The god who controls the thunder, lightning, wind, and rain. He is constantly in conflict with the Asuras. In Buddhism he is identified as Sakra, the lord of the Tusita Heaven.
[34] **Yāma:** The realm of the Yāma gods which is the name of the third heavenly abode, also regarded as the ruler of the hells. The king of this realm is Suyāma.
[35] **Threefold Bliss:** (1) Worldly happiness, (2) Jhāna happiness and (3) Nibbāna happiness

Ye santāne hinā dhammā, **yāva nibbānato mamaṃ,**
nassantu sabbadā-yeva. **Yattha jāto bhave bhave,**
uju-cittaṃ sati-paññā, **sallekho vīriyamhinā.**

entirely ceased from innate trait, until attaining Nibbāna, Every existence of my rebirth, may I have righteous mind, mindfulness, wisdom, and excellent diligence to extinguish all defilements,

Mārā labhantu nokāsaṃ, **kātuñ-ca vīriyesu me**.

May I be free from all evils to weaken my effort,

Buddho dīpavaro nātho. **Dhammo nātho varuttamo.**
Nātho pacceka-buddho ca **Saṅgho nāthottaro mamaṃ**

The Buddha, my sublime refuge, The Dhamma, my superb protection, The silent Buddha is my noble Lord, And the Saṅghā, my excellent support,

tesottamānubhāvena, **mārokāsaṃ labhantu mā.**

By their supreme powers, may chances of all Maras (obstructions, defilements, etc.) to harm me cannot be seen.

Paritta
Protection Discourses, Passages and Verses

Paritta –
Protection Discourses, Passages and Verses

22. Dhammassavanadevatābhisammantanapāṭha ชุมนุมเทวดา

Passages for inviting Devas to hear the Dhamma

[1][36]**Samantā cakkavāḷesu atrāgacchantu devatā**
Saddhammaṃ muni-rājassa suṇantu saggamokkhadaṃ.

From around the galaxies may the devas come here. May they listen to the True Dhamma of the King of Sages[37], leading to heaven and emancipation.

[2] **Pharitvāna mettaṃ samettā bhadantā**
Avikkhitta-cittā parittaṃ bhaṇantu.

Kind, venerable sirs, having spread thoughts of good will, listen to the chant with undistracted mind.

[3] **Sarajjaṃ sasenaṃ sabandhuṃ narindaṃ**
Parittānubhāvo sadā rakkhatūti.

May the powers of Paritta protect the king, his treasures, his relatives and his advisors at all times.

Sagge kāme ca rūpe Giri-sikharataṭe cantalikkhevimāne
Dīpe raṭṭhe ca gāme Taruvana-gahane geha-vatthumhi khette

Those in the heavens of sensuality and form, on peaks and mountain precipices, in palaces floating in the sky, in islands, countries, and towns, in groves of trees and thickets, around home sites and fields.

Bhummā cāyantu devā Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ Muni-vara-vacanaṃ sādhavo me suṇantu

And the earth-devas, spirits, heavenly minstrels, and nagas[38] in water, on land, in badlands and nearby, may they come and listen with approval as I recite the word of the excellent Sage.

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[36] [1] For Culrājaparitta (7 Chronicles), [2] For Māhārājaparitta (12 Chronicles), [3] For a royal ceremony

[37] **Four Levels of Sagehood**: Arhats, Pratyeka Buddhas, Bodhisattvas, Buddhas. (The word 'Sage' usually refers to Arhats and Buddhas only). Note the expression 'entering into the flow or the stream (fellowship) of the sages.'

Dhammassavana-kālo ayam-bhadantā (Three times)

This is the time to listen to the Dhamma, Venerable Sirs.

23. Pubbabhāganamakārapāṭha ปุพพภาคนมการ

The Preliminary Passage for Revering

Namo tassa bhagavato arahato sammā-sambuddhassa. (Three times)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha.

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Buddha, Dhamma and Saṅgha for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Buddha, Dhamma and Saṅgha for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha, Dhamma and Saṅgha for refuge.

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[38] **Naga-rajas** (‘dragon kings’ or ‘dragon queens’) are water deities who govern springs, rivers, lakes, and seas.

24. Namakāra-siddhi Gāthā นมการสิทธิคาถา

The Verses on Reverence Making for Success

Yo cakkhumā moha-malāpakaṭṭho
Sāmaṃ va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemaṃ janataṃ vineyyaṃ.

The one with vision, with the stain of delusion removed, self-awaken-ed, well-gone, and released, freed from the snares of mortal temptation. He leads humanity from evil to security.

Buddhaṃ varantaṃ sirasā namāmi
Lokassa nāthañca vināyakañca.
Tan-tejasā te jaya-siddhi hotu
Sabbantarāyā ca vināsamentu.

I pay homage with my head to that excellent Buddha, the protector and mentor for the world. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

Dhammo dhajo yo viya tassa satthu
Dassesi lokassa visuddhi-maggaṃ
Niyyāniko dhamma-dharassa dhārī
Sātāvaho santikaro suciṇṇo.

The Teacher's Dhamma, like a banner, shows the path of purity to the world. Leading out, upholding those who uphold it, rightly accomplished, it brings pleasure, makes peace.

Dhammaṃ varantaṃ sirasā namāmi
Mohappadālaṃ upasanta-dāhaṃ.
Tan-tejasā te jaya-siddhi hotu
Sabbantarāyā ca vināsamentu.

I pay homage with my head to that excellent Dhamma, which pierces delusion and makes fever grow calm. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

Saddhamma-senā sugatānugo yo
Lokassa pāpūpakilesa-jetā
Santo sayaṃ santi-niyojako ca
Svākkhāta-dhammaṃ viditaṃ karoti.

The true Dhamma's army, following the one well-gone, is victor over the evils and corruptions of the world. Self-calmed, it is calming and without fetter[39], and makes the well-taught Dhamma be known.

Saṅghaṃ varantaṃ sirasā namāmi
Buddhānubuddhaṃ sama-sīla-diṭṭhiṃ.
Tan-tejasā te jaya-siddhi hotu
Sabbantarāyā ca vināsamentu.

I pay homage with my head to that excellent Saṅgha, awakened after the awakened, harmonious in virtue and view. By the power of this, may you have triumph and success, and may all your dangers be destroyed.

25. Sambuddhe สัมพุทเธฯ

The Buddhas

Sambuddhe aṭṭhavīsañca **Dvādasañca sahassake**
Pañca-sata-sahassāni **Namāmi sirasā ahaṃ.**
Tesaṃ dhammañca saṅghañca **Ādarena namāmihaṃ.**
Namakārānubhāvena **Hantvā sabbe upaddave**
Anekā antarāyāpi **Vinassantu asesato.**

I pay homage with my head to the 512,028 Buddhas. I pay devoted homage to their Dhamma and Saṅgha. Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

Sambuddhe pañca-paññāsañca **Catuvīsati sahassake**
Dasa-sata-sahassāni **Namāmi sirasā ahaṃ.**
Tesaṃ dhammañca saṅghañca **Ādarena namāmihaṃ.**
Namakārānubhāvena **Hantvā sabbe upaddave**
Anekā antarāyāpi **Vinassantu asesato.**

[39] **Fetter:** The Dhamma that bonds beings into existence. There are: (1) False view of individuality, (2) Doubt or uncertainty, (3) Adherence to wrong rules and rituals, (4) Sensal lust, (5) Replsion or anger, (6) Lust for realms of form, (7) Lust for formless realms, (8) Conceit, (9) Distraction or Restlessness, and (10) Ignorance.

I pay homage with my head to the 1,024,055 Buddhas. I pay devoted homage to their Dhamma and Saṅgha. Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

Sambuddhe navuttarasate **Aṭṭhacattāḷīsa-sahassake**
Vīsati-sata-sahassāni **Namāmi sirasā ahaṃ.**
Tesaṃ dhammañca saṅghañca **Ādarena namāmihaṃ.**
Namakārānubhāvena **Hantvā sabbe upaddave**
Anekā antarāyāpi **Vinassantu asesato.**

I pay homage with my head to the 2,048,109 Buddhas. I pay devoted homage to their Dhamma and Saṅgha. Through the power of this homage, having demolished all misfortunes, may countless dangers be destroyed without trace.

26. Namokāraaṭṭhaka Gāthā นโมการอัฏฐกคาถา

Verses on Eight Times Making "Namo"

Namo arahato sammā **Sambuddhassa mahesino**

Homage to the Great Seer, the Worthy One, Rightly Self-awakened. (A)

Namo uttama-dhammassa **Svākkhātasseva tenidha**

Homage to the highest Dhamma, well-taught by him here. (U)

Namo mahā-saṅghassāpi **Visuddha-sīla-diṭṭhino**

And homage to the Great Saṅgha, pure in virtue and view. (MA)

Namo omātyāraddhassa **Ratanattyassa sādhukaṃ**

Homage to the Triple Gem beginning auspiciously with AUM.

Namo omakātītassa **Tassa vatthuttayassapi**

And homage to those three objects that have left base things behind.

Namo kārappabhāvena **Vigacchantu upaddavā**

By the potency of this homage, may misfortunes disappear.

Namo kārānubhāvena **Suvatthi hotu sabbadā**

By the potency of this homage, may there always be well-being.

Namo kārassa tejena **Vidhimhi homi tejavā.**

By the power of this homage, may success in this ceremony be mine.

27. Maṅgala Paritta มังคลปริตร

The Discourse on Good Fortune

**** Some leaders begin from the fifth stanza. ****

[Evam-me sutaṃ,] **Ekaṃ samayaṃ Bhagavā, Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme.**

I[40] have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery.

Atha kho aññatarā devatā, abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā tenupasaṅkami.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One.

Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi.
[Pause]

On approaching, having bowed down to the Blessed One, she stood to one side. As she was standing there, she addressed a verse to the Blessed One.

"**Bahū devā manussā ca** **maṅgalāni acintayuṃ**
Ākaṅkhamānā sotthānaṃ **brūhi maṅgala-muttamaṃ.**"

"Many devas and human beings give thought to good fortune, Desiring well-being. Tell, then, the highest good fortune."

[40] **Ānanda:** A cousin of the Buddha. Ānanda accompanied the Buddha for more than twenty years and was the Master's favorite disciple. He was famed for his excellent memory and recited the Sutra-Pitaka (the sermons contained in the Tripitaka, q.v.) at the First Buddhist Council.

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"[Asevanā ca bālānaṃ] **paṇḍitānañca sevanā**
Pūjā ca pūjanīyānaṃ etam-maṅgala-muttamaṃ.

"[1] Not consorting with fools, [2] consorting with the wise, [3] paying homage to those who deserve homage, this is the highest good fortune.

Paṭirūpa-desa-vāso ca pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca etam-maṅgala-muttamaṃ.

[4] Living in a civilized country, [5] having made merit in the past, [6] directing oneself rightly, this is the highest good fortune.

Bāhu-saccañca sippañca vinayo ca susikkhito
Subhāsitā ca yā vācā etam-maṅgala-muttamaṃ.

[7] Broad knowledge, [8] skill, [9] discipline well-mastered, [10] words well-spoken, this is the highest good fortune.

Mātā-pitu-upaṭṭhānaṃ putta-dārassa saṅgaho
Anākulā ca kammantā etam-maṅgala-muttamaṃ.

[11] Support for one's parents, [12-13] assistance to one's wife and children, [14] jobs that are not left unfinished, this is the highest good fortune.

Dānañca dhamma-cariyā ca ñātakānañca saṅgaho
Anavajjāni kammāni etam-maṅgala-muttamaṃ.

[15] Generosity, [16] living by the Dhamma, [17] assistance to one's relatives, [18] deeds that are blameless, this is the highest good fortune.

Āratī viratī pāpā majja-pānā ca saññamo
Appamādo ca dhammesu etam-maṅgala-muttamaṃ.

[19] Avoiding, abstaining from evil, [20] refraining from intoxicants, [21] being heedful with regard to qualities of the mind, this is the highest good fortune.

Gāravo ca nivāto ca santuṭṭhī ca kataññutā
Kālena dhammassavanaṃ etam-maṅgala-muttamaṃ.

[22] Respect, [23] humility, [24] contentment, [25] gratitude, [26] hearing the Dhamma on timely occasions, this is the highest good fortune.

Khantī ca sovacassatā **samaṇānañca dassanaṃ**
Kālena dhamma-sākacchā **etam-maṅgala-muttamaṃ.**

[27] Patience, [28] compliance, [29] seeing contemplatives, [30] discussing the Dhamma on timely occasions, this is the highest good fortune.

Tapo ca brahma-cariyañca **ariya-saccāna-dassanaṃ**
Nibbāna-sacchi-kiriyā ca **etam-maṅgala-muttamaṃ.**

[31] Austerity, [32] celibacy, [33] seeing the Noble Truths, [34] realizing liberation, this is the highest good fortune.

Phuṭṭhassa loka-dhammehi **cittaṃ yassa na kampati**
Asokaṃ virajaṃ khemaṃ **etam-maṅgala-muttamaṃ.**

[35] A mind that, when touched by the ways of the world, is unshaken, [36] sorrowless, [37] dustless, [38] secure, this is the highest good fortune.

Etādisāni katvāna **sabbattha-maparājitā**
Sabbattha sotthiṃ gacchanti **tan-tesaṃ maṅgala-**
muttamanti."

Everywhere undefeated when doing these things, people go everywhere in well-being, this is their highest good fortune."

28. Ratana Paritta รัตนปริตร

The Six Protective Verses from the Discourse on Treasures

Yaṅkiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ,
Na no samaṃ atthi tathāgatena.
Idam-pi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

Whatever wealth in this world or the next, whatever exquisite treasure in the heavens, is not, for us, equal to the Tathagata. This, too, is an exquisite treasure in the Buddha. By this truth may there be well-being.

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Ya-dajjhagā sakyamunī samāhito,
Na tena dhammena samatthi kiñci.
Idam-pi dhamme ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.

The exquisite Deathless – dispass-ion, ending – Discovered by the Sakyan Sage while in concen-tration: there is nothing equal to that Dhamma. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

Yam-buddha-seṭṭho parivaṇṇayī suciṃ,
Samādhimānantari-kaññamāhu,
Samādhinā tena samo na vijjati.
Idam-pi dhamme ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.

What the excellent Awakened One extolled as pure and called the concentration of unmediated knowing, no equal to that concentration can be found. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.

Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni.
Idam-pi saṅghe ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.

The eight persons – the four pairs – praised by those at peace, they, disciples of the One Well-Gone, deserve offerings. What is given to them bears great fruit. This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

Ye suppayuttā manasā daḷhena
Nikkāmino gotama-sāsanamhi,
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā.
Idam-pi saṅghe ratanaṃ paṇītaṃ.
Etena saccena suvatthi hotu.

Those who, devoted, firm-minded, Apply themselves to Gotama's message, on attaining their goal, plunge into the Deathless, freely enjoying the Liberation they have gained. This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
Viratta-cittāyatike bhavasmiṃ
Te khīṇa-bījā aviruḷhi-chandā
Nibbanti dhīrā yathāyam-padīpo.

Ended the old, there is no new taking birth. Dispassioned their minds toward further becoming, they, with no seed, no desire for growth, the wise, they go out like this flame.

Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

This, too, is an exquisite treasure in the Saṅgha. By this truth may there be well-being.

29. Mettā Sutta กรณียเมตตสูตร

The Discourse on Loving-kindness

Karaṇīya-mattha-kusalena yantaṃ santaṃ padaṃ abhisamecca.
Sakko ujū ca suhujū ca suvaco cassa mudu anatimānī,

This is to be done by one skilled in aims who want to break through to the state of peace: be capable, upright, and straightforward, easy to instruct, gentle, and not conceited,

Santussako ca subharo ca appakicco ca sallahuka-vutti,
Santindriyo ca nipako ca appagabbho kulesu ananugiddho.

content and easy to support, with few duties, living lightly, with peaceful faculties, masterful, modest, and no greed for supporters.

Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ.
Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā.

Do not do the slightest thing that the wise would later censure. Think: happy and secure, may all beings be happy at heart.

Ye keci pāṇa-bhūtatthi tasā vā thāvarā vā anavasesā,
Dīghā vā ye mahantā vā majjhimā rassakā aṇuka-thūlā,

Whatever beings there may be, weak (having desire, craving) or strong (having no desire), without exception, long, large, middling, short, subtle, blatant,

Diṭṭhā vā ye ca adiṭṭhā ye ca dūre vasanti avidūre,
Bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhitattā.

seen or unseen, near or far, born or seeking birth: may all beings be happy at heart.

Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kiñci,
Byārosanā paṭīgha-saññā nāñña-maññassa dukkha-miccheyya.

Let no one deceive another or despise anyone anywhere, or through anger or resistance wish for another to suffer.

Mātā yathā niyaṃ puttaṃ āyusā eka-putta-manurakkhe,
Evam-pi sabba-bhūtesu māna-sambhāvaye aparimāṇaṃ.

As a mother would risk her life to protect her child, her only child, even so, should one cultivate a limitless heart with regard to all beings.

Mettañca sabba-lokasmiṃ māna-sambhāvaye aparimāṇaṃ,
Uddhaṃ adho ca tiriyañca asambādhaṃ averaṃ asapattaṃ.

With good will for the entire cosmos, cultivate a limitless heart, above, below, and all around, unobstructed, without enmity or hate.

Tiṭṭhañcaraṃ nisinno vā sayāno vā yāvatassa vigata-middho,
Etaṃ satiṃ adhiṭṭheyya brahma-metaṃ vihāraṃ idha-māhu.

Whether standing, walking, sitting, or lying down, as long as one is alert, one should be resolved on this mindfulness. This is called a sublime abiding[41] here and now.

Diṭṭhiñca anupagamma sīlavā dassanena sampanno,
Kāmesu vineyya gedhaṃ, Na hi jātu gabbha-seyyaṃ punaretīti.

Not taken with views, but virtuous and consummate in vision[42], having subdued desire for sensual pleasures, one never again will lie in the womb.

30. Khandha Paritta ขันธปริตร

The Group Protection

Virūpakkhehi me mettaṃ Mettaṃ Erāpathehi me.
Chabyā-puttehi me mettaṃ Mettaṃ Kaṇhā-Gotamakehi ca.

I have good will for the Virupakkhas, the Erapathas, the Chabya descendants, and the Black Gotamakas[43].

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[41] **Sublime states of mind:** The four divine states of mind include (1) loving-kindness, (2) compassion, (3) sympatic joy and (4) equanimity. (Pāli: *Brahmavihāra*)
[42] The Path of the Stream-Enterer
[43] Virupakkhas, Erapathas, Chabya descendants, and Black Gotamakas are Naga-rajas. (*see* [38] **Naga-rajas)**

Apādakehi me mettaṃ **Mettaṃ di-pādakehi me.**
Catuppadehi me mettaṃ **Mettaṃ bahuppadehi me.**

I have good will for footless beings, two-footed, four-footed, and many-footed beings.

Mā maṃ apādako hiṃsi **Mā maṃ hiṃsi di-pādako.**
Mā maṃ catuppado hiṃsi **Mā maṃ hiṃsi bahuppado.**

May footless beings, two-footed beings, four-footed beings, and many-footed beings do me no harm.

Sabbe sattā sabbe pāṇā **Sabbe bhūtā ca kevalā**
Sabbe bhadrāni passantu **Mā kiñci pāpa-māgamā.**

May all creatures, all breathing things, all beings – each and every one – meet with good fortune. May none of them come to any evil.

Appamāṇo Buddho. Appamāṇo Dhammo. Appamāṇo Saṅgho. Pamāṇa-vantāni siriṃ-sapāni Ahi vicchikā sata-padī uṇṇānābhī sarabū mūsikā.

The Buddha, Dhamma, and Saṅgha are limitless. There is a limit to creeping things – snakes, scorpions, centipedes, spiders, lizards, and rats.

Katā me rakkhā. Katā me parittā. Paṭikkamantu bhūtāni. So-haṃ namo Bhagavato. Namo sattannaṃ Sammā-sambuddhānaṃ.

I have made this protection, I have made this spell. May the beings depart. I pay homage to the Blessed One, homage to the seven Rightly Self-awakened Ones.

31. Mora Paritta โมรปริตร

The Peacock's Protection

**** The first part will be chanted in the morning. ****

Udetayañcakkhumā eka-rājā Harissa-vaṇṇo paṭhavippabhāso.

The One King, rising, with vision, Golden-hued, illumining the Earth:

Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ.
Tayajja guttā viharemu divasaṃ.

I pay homage to you, Golden-hued, illumining the Earth.
Guarded today by you, may I live through the day.

Ye brāhmaṇā vedagu sabba-dhamme,
Te me namo. Te ca maṃ pālayantu.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.

Namatthu buddhānaṃ namatthu bodhiyā.
Namo vimuttānaṃ namo vimuttiyā.

May my homage be to the Buddhas, to their Enlightenment. May my homage be to those supremely secure from bondage and to their deliverance.

Imaṃ so parittaṃ katvā Moro carati esanā.

Having made this protection, the peacock sets out in search for food.

****

**** The second part will be chanted in the evening. ****

Apetayañcakkhumā eka-rājā Harissa-vaṇṇo paṭhavippabhāso.

The One King, setting, with vision, Golden-hued, illumining the earth:

Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ.
Tayajja guttā viharemu rattiṃ.

I pay homage to you, Golden-hued, illumining the Earth.
Guarded today by you, may I live through the night.

Ye brāhmaṇā vedagu sabba-dhamme,
Te me namo te ca maṃ pālayantu.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.

Namatthu buddhānaṃ namatthu bodhiyā
Namo vimuttānaṃ namo vimuttiyā

May my homage be to the Buddhas, to their Enlightenment. May my homage be to those supremely secure from bondage and to their deliverance.

Imaṃ so parittaṃ katvā Moro vāsamakappayīti.

Having made this protection, the peacock spent his life.

32. Chaddanta Paritta ฉัททันตปริตร

The Ivory Protection

Vadhissamenanti parāmasanto
Kāsāvamaddakkhi dhajaṃ isīnaṃ
Dukkhena phuṭṭhassudapādi saññā
Arahaddhajo sabbhi avajjharūpo

The great elephant, Chaddanta Bodhisatta, caught a hunter and had a will to kill. However, once it saw the flag (robe) of the Enlightened one, (although, the great elephant was suffering from the hunter's arrows) it realized that "a victory flag of the Enlightened one must not be destroyed".

Sallena viddho byathitopi santo
Kāsāvavatthamhi manaṅ na dussayi.
Sace imaṃ nāgavarena saccaṃ,
Mā maṇ vane bālamigā agañchunti.

Although the Bodhisatta was injured from arrows and was supposed to be trembling, he remained calm and had no will to harm the robe. Through the truth of the great elephant may all dangers in the jungle cease to be.

**** Refer back to Morning Chant 8 or Evening Chant 20 ****

33. Vaṭṭaka Paritta วัฏฏกปริตร

The Baby Quail's Protection

Atthi loke sīla-guṇo Saccaṃ soceyyanuddayā.
Tena saccena kāhāmi Sacca-kiriya-manuttaraṃ.

There is in this world the quality of virtue, truth, purity and tenderness. In accordance with this truth I will make an unsurpassed vow of truth.

Āvajjitvā dhamma-balaṃ Saritvā pubbake jine
Sacca-bala-mavassāya Sacca-kiriya-makāsahaṃ

Sensing the strength of the Dhamma, calling to mind the victors of the past, in dependence on the strength of truth, I made an unsurpassed vow of truth:

Santi pakkhā apattanā Santi pādā avañcanā
Mātā pitā ca nikkhantā Jāta-veda paṭikkama

Here are wings with no feathers, here are feet that cannot walk. My mother and father have left me. Fire, go back!

Saha sacce kate mayhaṃ Mahāpajjalito sikhī
Vajjesi soḷasa karīsāni Udakaṃ patvā yathā sikhī

When I made my vow with truth, the great crested flames avoided the sixteen acres around me as if they had come to a body of water.

Saccena me samo natthi Esā me sacca-pāramīti.

My truth has no equal, such is my perfection of truth.

34. Dhajagga Paritta ธชัคคปริตร

The Banner Protection

[Evamme sutaṃ,] **Ekaṃ samayaṃ Bhagavā sāvatthiyaṃ viharati Jetavane anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū Āmantesi bhikkhavoti. Bhadanteti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etadavoca:** [Pause]

Thus have I heard. At one time the Exalted One was staying at Savatthi in Prince Jeta's Grove, in the park of Anathapindika. Then the Exalted One spoke thus to the Bhikkhus, "O Bhikkhus." Those Bhikkhus replied to the Exalted One, "Lord." The Exalted One then said:

Bhūtapubbaṃ bhikkhave devāsurasaṅgāmo samupabyuḷho Ahosi. Atha kho bhikkhave sakko devānamindo deve tāvatiṃse Āmantesi: Sace mārisā devānaṃ saṅgāmagatānaṃ uppaj-jeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, Mameva tasmiṃ samaye dhajaggaṃ ullokeyyātha, Mamaṃ hi vo dhajaggaṃ ullokayataṃ yambhavissati, Bhayaṃ vā cham- bhitattaṃ vā lomahaṃso vā, So pahiyyissati. No ce me dhajaggaṃ ullokeyyātha, Atha pajāpatissa Devarājassa dhajaggaṃ ullokeyyātha, Pajāpatissa hi vo Devarājassa dhajaggaṃ ullokayataṃ yambhavissati Bhayaṃ vā cham-bhitattaṃ vā lomahaṃso vā, So pahiyyissati. No ce pajāpatissa Devarājassa dhajaggaṃ ullokeyyātha. Atha varuṇassa Devarājassa dhajaggaṃ ullokeyyātha, Varuṇassa hi vo Devarājassa dhajaggaṃ ullokayataṃ yambhavissati Bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, So pahiyyissati. No ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Atha īsānassa devarājassa dhajaggaṃ ullokeyyātha, Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yambhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyyissatīti.

Long ago, Bhikkhus, a battle was raging between the Gods and the titans. Then Sakra[44], ruler of the Gods, addressed the thirty-three Gods, saying, "If in you, dear sirs, when you have gone into battle, fear, panic and creeping of the flesh should arise, look up at the crest of my banner. If you do so, any fear, panic and tingling flesh that arise will be overcome. If you do not look up to the crest of my banner, look at the crest of the banner of Pajapati, king of the Gods. If you do so any fear, panic and tingling flesh that may arise will be overcome. If you do not look up to the crest of the banner of Pajapati, king of Gods, look at the crest of the banner

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[44] *see* [33] **Indra:**

of Varuna, king of Gods. If you do so, any fear, panic and tingling flesh that may arise will be overcome. If you do not look up to the crest of the banner of Varuna, king of Gods, look at the crest of the banner of Isana, king of Gods. If you do so, any fear, panic and tingling flesh that may arise will be overcome."

Taṃ kho pana bhikkhave sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, Pajāpatissa vā Devarājassa dhajaggaṃ ullokayataṃ, Varuṇassa vā Devarājassa dhajaggaṃ ullokayataṃ, Īsānassa vā Devarājassa dha-jaggaṃ ullokayataṃ, Yambhavissati bhayaṃ vā cham-bhitattaṃ vā lomahaṃso vā, So pahiyyethāpi nopi pahiyyetha. Taṃ kissa hetu? Sakko hi bhikkhave devānamindo avītarāgo Avītadoso avītamoho, Bhiru chambhī utrāsī palāyīti.

Now Bhikkus, in them that look up to the crest of one or other of these four banners, any fear, panic and tingling flesh that you may have may be overcome, or again it may not. And why is this so? Because Sakra, ruler of the Gods, is not purged of passions, hatred and ignorance. He is timid, given to panic and to fright and running away.

Ahañca Kho bhikkhave evaṃ vadāmi: Sace tumhākaṃ bhikkhave araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāra-gatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā mameva tasmiṃ samaye anussareyyātha. [Pause]

But I say thus unto you, Bhikkhus, if you when you have gone into forests, to the roots of trees, to trees, to empty places, and fear, panic and goose-flesh should befall you, you in that hour only call me to mind and think:

Itipi so bhagavā arahaṃ sammāsambuddho, Vijjācaraṇa-sampanno sugato lokavidū, Anuttaro purisadammasārathi, Satthā deva-manussānaṃ buddho bhagavāti. Mamaṃ hi vo bhikkhave anussarataṃ yambhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyyissati.

He is indeed the Exalted One, far from defilements, Perfectly Enlightened by Himself, fully possessed of wisdom and (excellent) conduct, One who has proceeded by the good way, knower of worlds, unexcelled trainer of tamable men, teacher of deities and men, the Awakened One, the Lord Bhikkhus, any fear, panic and tingling of the flesh that you may have will be overcome.

No ce maṃ anussareyyātha, Atha dhammaṃ anussareyyātha: Svākkhāto bhagavatā dhammo, Sandiṭṭhiko akāliko ehipassiko, Opanayiko paccattaṃ vedi-tabbo viññūhīti. Dhammaṃ hi vo bhikkhave anussarataṃ yambhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, So pahiyyissati.

And if you cannot call me to mind, then call to mind the Dhamma and think, well-proclaimed is the Exalted One's Dhamma, to be seen for oneself, not delayed in time, (inviting one to) come and see, leading inwards, to be seen by each wise man for himself. For if you call the Dhamma, then your fear, panic and creeping of the flesh will disappear.

No ce dhammaṃ anussareyyātha, Atha saṅghaṃ anussareyyātha: Supaṭipanno bhagavato sāvaka-saṅgho, Ujupaṭipanno bhagavato sāvakasaṅgho, ñāya-paṭipanno bhagavato sāvakasaṅgho, Sāmīcipaṭipanno bhagavato sāvakasaṅgho, Yadidaṃ: cattāri purisayugāni, Aṭṭha purisapuggalā, Esa bhagavato sāvaka-saṅgho, Āhu-neyyo pāhuneyyo dakkhineyyo añjalīkaraṇīyo, Anuttaraṃ puññakkhettaṃ lokassāti. [Pause]

And if you cannot call the Dhamma to mind, then call to mind the Order, and think, the Saṅgha of the Exalted One's disciples who have practiced well, the Saṅgha of the Exalted One's disciples who have practiced straightly, the Saṅgha of the Exalted One's disciples who have practiced rightly, the Saṅgha of the Exalted One's disciples who have practiced properly; that is to say, the four pairs of men, the eight types of persons, that is the Saṅgha of the Exalted One's disciples, worthy of gifts, worthy of hospitality, worthy of offerings, who should be respected, the incomparable field of merit, wisdom, for the world.

Saṅghaṃ hi vo bhikkhave anus-sarataṃ yambhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, So pahiyyissati. Taṃ kissa hetu? Tathāgato hi bhikkhave arahaṃ sammāsambuddho, Vītarāgo vītadoso vītamoho, Abhiru acchambhī anutrāsī apalāyīti.

For if you so call the Order to mind, your fear, panic and tingling flesh will disappear. And why is this so? Because the Tathagata, my disciples, is Arahant, Perfectly Enlightened, purged of passion, hatred and ignorance; is without timidity, panic or fright and fleeth not.

Idamavoca bhagavā. Idaṃ vatvāna sugato, Athāparaṃ etadavoca satthā:

Thus said the Exalted one, and the Blessed One and Master spoke yet again,

Araññe rukkhamūle vā Suññāgāreva bhikkhavo
Anussaretha sambuddhaṃ Bhayaṃ tumhāka no siyā.

Whenever in forests or in leafy glades or lonely and empty places you abide, call to your mind, Bhikkhus, the Enlightened One; no fear, no sense of peril will you know.

No ce buddhaṃ sareyyātha Lokajeṭṭhaṃ narāsabhaṃ
Atha dhammaṃ sareyyātha Niyyānikaṃ sudesitam.

Or if you cannot think on the Buddha, the most senior of the world, the Bull of men – then call the Dhamma to mind, the much used guide;

No ce dhammaṃ sareyyātha Niyyānikaṃ sudesitaṃ.
Atha saṅghaṃ sareyyātha Puññakkhettaṃ anuttaraṃ

Or if you cannot think upon the Dhamma, the well-taught doctrine wherein guidance lies, then turn your thoughts to the Fraternity, the unrivaled field, it is where men may sow good seeds.

Evambuddhaṃ sarantānaṃ Dhammaṃ saṅghañca Bhikkhavo
Bhayaṃ vā chambhitattaṃ vā Lomahaṃso na hessatīti.

If you in Buddha, Dhamma and Saṅgha thus take refuge, then fear, panic and creeping of the flesh will never appear.

35. Āṭānāṭiya Paritta อาฏานาฏิยปริตร

Homage to the Seven Past Buddhas

Vipassissa namatthu Cakkhumantassa sirīmato.
Sikhissa pi namatthu Sabba-bhūtānukampino.

Homage to Vipassī, possessed of vision and splendor. Homage to Sikhī, sympathetic to all beings.

Vessabhussa namatthu Nhātakassa tapassino.
Namatthu Kakusandhassa Māra-senappamaddino

Homage to Vesabhū, cleansed, austere. Homage to Kakusandha, crusher of Mara's host.

Konāgamanassa namatthu Brāhmaṇassa vusīmato.
Kassapassa namatthu Vippamuttassa sabbadhi.

Homage to Konāgamana, the Brahman who lived the life perfected. Homage to Kassapa, entirely released.

Aṅgīrasassa namatthu Sakya-puttassa sirīmato.
Yo imaṃ Dhamma-madesesi Sabba-dukkhāpanūdanaṃ.

Homage to Aṅgīrasa, splendid son of the Sakyans, who taught this Dhamma – the dispelling of all stress.

Ye cāpi nibbutā loke Yathābhūtaṃ vipassisuṃ,
Te janā apisuṇā Mahantā vītasāradā.

Those unbound in the world, who have seen things as they are, Great Ones of gentle speech, thoroughly mature,

Hitaṃ deva-manussānaṃ Yaṃ namassanti Gotamaṃ
Vijjā-caraṇa-sampannaṃ Mahantaṃ vītasāradaṃ,
Vijjā-caraṇa-sampannaṃ Buddhaṃ vandāma
Gotamanti.

even they pay homage to Gotama, the benefit of human and heavenly beings, consummate in knowledge and conduct, the Great One, thoroughly mature. We revere the Buddha Gotama, consummate in knowledge and conduct.

36. Aṅgulimāla Paritta อังคุลิมาลปริตร

Ven. Angulimala's Protection

Yatohaṃ bhagini ariyāya jātiyā jāto, Nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā, Tena saccena sotthi te hotu sotthi gabbhassa.

Sister, since being born in the Noble Birth, I am not aware that I have intentionally deprived a being of life. By this truth may you be well, and so may the child in your womb.

37. Bojjhaṅga Paritta โพชฌังคปริตร

The Factor-of-Awakening Protection

Bojjhaṅgo sati-saṅkhāto Dhammānaṃ vicayo tathā
Viriyam-pīti-passaddhi- Bojjhaṅgā ca tathāpare
Samādhupekkha-bojjhaṅgā Sattete sabba-dassinā
Muninā sammadakkhātā Bhāvitā bahulīkatā
Saṃvattanti abhiññāya Nibbānāya ca bodhiyā.
Etena sacca-vajjena Sotthi te hotu sabbadā.

The factors for Awakening include mindfulness, investigation of qualities, persistence, rapture, serenity, concentration and equanimity. These seven, which the All-seeing sage has rightly taught, when developed and matured, bring about heightened knowledge, Liberation, and Awakening. By the saying of this truth, may you always be well.

Ekasmiṃ samaye nātho Moggallānañca Kassapaṃ
Gilāne dukkhite disvā Bojjhaṅge satta desayi.
Te ca taṃ abhinanditvā Rogā mucciṃsu taṃkhaṇe.
Etena sacca-vajjena Sotthi te hotu sabbadā.

At one time, our Protector – seeing that Moggallana and Kassapa were sick and in pain – taught them the seven factors for Awakening. They, delighting in that, were instantly freed from their illness. By the saying of this truth, may you always be well.

Ekadā dhamma-rājā pi Gelaññenābhipīḷito
Cundattherena taññeva Bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā Tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena Sotthi te hotu sabbadā.

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion. As he approved, he rose up from that disease. By the saying of this truth, may you always be well.

Pahīnā te ca ābādhā
Tiṇṇannam-pi mahesinaṃ
Maggāhata-kilesā va
Pattānuppattidhammataṃ.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

Those diseases were abandoned by the three great seers, just as defilements are demolished by the Path in accordance with step-by-step attainment. By the saying of this truth, may you always be well.

38. Abhaya Paritta อภยปริตร

The Danger-free Protection

Yan-dunnimittaṃ avamaṅgalañca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ.
Buddhānubhāvena vināsamentu.

Yan-dunnimittaṃ avamaṅgalañca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ.
Dhammānubhāvena vināsamentu.

Yan-dunnimittaṃ avamaṅgalañca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṃ akantaṃ.
Saṅghānubhāvena vināsamentu.

Whatever unlucky portents and ill omens, and whatever distressing bird calls, evil planets, upsetting nightmares, by the Buddha, Dhamma and Saṅgha's power, may they be destroyed.

So attha-laddho sukhito
Viruḷho Buddha-sāsane
Arogo sukhito hohi
Saha sabbehi ñātibhi

Sā attha-laddhā sukhitā
Viruḷhā Buddha-sāsane
Arogā sukhitā hohi
Saha sabbehi ñātibhi

Te attha-laddhā sukhitā Viruḷhā Buddha-sāsane
Arogā sukhitā hotha Saha sabbehi ñātibhi.

May he-she-they gain his-her-their aims, be happy, and flourish in the Buddha's teachings. May you, together with all your relatives, be happy and free from disease.

Sakkatvā buddha-ratanaṃ Osathaṃ uttamaṃ varaṃ
Hitaṃ deva-manussānaṃ Buddha-tejena sotthinā
Nassantupaddavā sabbe Dukkhā vūpasamentu te.

Sakkatvā dhamma-ratanaṃ Osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ Dhamma-tejena sotthinā
Nassantupaddavā sabbe Bhayā vūpasamentu te.

Sakkatvā saṅgha-ratanaṃ Osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ Saṅgha-tejena sotthinā
Nassantupaddavā sabbe Rogā vūpasamentu te.

Having revered the jewel of the Buddha, Dhamma and Saṅgha the highest, most excellent medicine, the welfare of human and heavenly beings, the stiller of feverish passion, and worthy of gifts, worthy of hospitality, through the Buddha, Dhamma and Saṅgha's might and safety, may all obstacles vanish, may your sufferings, dangers and sickness grow totally calm.

Natthi me saraṇaṃ aññaṃ, Buddho me saraṇaṃ varaṃ:
Etena sacca-vajjena Hotu te jayamaṅgaluṃ.

Natthi me saraṇaṃ aññaṃ, Dhammo me saraṇaṃ varaṃ:
Etena sacca-vajjena Hotu te jayamaṅgaluṃ.

Natthi me saraṇaṃ aññaṃ, Saṅgho me saraṇaṃ varaṃ:
Etena sacca-vajjena Hotu te jayamaṅgaluṃ.

I have no other refuge. The Buddha, Dhamma and Saṅgha are my foremost refuge. By the speaking of this truth, may you be blesses with victory.

Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu.
Ratanaṃ Buddhasamaṃ natthi. Tasmā sotthī bhavantu te.

Yaṅkiñci ratanaṃ loke Vijjati vividhaṃ puthu.
Ratanaṃ Dhammasamaṃ natthi. Tasmā sotthī bhavantu te.

Yaṅkiñci ratanaṃ loke **Vijjati vividhaṃ puthu.**
Ratanaṃ Saṅghasamaṃ natthi. **Tasmā sotthī bhavantu te.**

Whatever treasure there is in the world diverse kinds found here and there, no treasure is there to equal the Buddha, Dhamma and Saṅgha; therefore, may there be safety for you.

39. Dhajagga Paritta (Partial Version) ถวายพรพระ
The Banner Protection

[Namo tassa] **bhagavato arahato sammā-sambuddhassa**. (Three times)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Itipi so bhagavā arahaṃ sammā-sambuddho, Vijjā-caraṇa-sampanno sugato lokavidū, Anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavāti.

He is a Blessed One, a Worthy One[45], a Rightly Self-awakened One[46], consummate in knowledge and conduct[47], one who has gone the good way[48], knower of the cosmos[49], unexcelled trainer of those who can be taught[50], teacher of human and divine beings[51], awakened[52], blessed[53].

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[45] Lord Buddha is ***Arahaṃ*** for five reasons: he (1) is free from defilements, (2) is the victor over all enermies (the defilements), (3) has broken the wheel of life (the cycle of rebirth), (4) is worty of gifts (such as the four requisites of food, clothing, shelter and medicine) and (5) has never committed an unwholesome act in secret.

[46] Lord Buddha is called ***Sammāsambuddho*** because he is fully self-enlightened in all Dhamma which should be (1) known with the highest wisdom, (2) determined, (3) avoided, (4) penetrated and (5) developed.

[47] Lord Buddha is called ***Vijjācaraṇa-sampanno*** because he is perfect in both knowledge and conduct. Perfect in knowledge means Lord Buddha has attained both the Threefold *(Vijjā 3)* and the Eightfold Transcendent Knowledge *(Vijjā 8)*.

[48] Lord Buddha is called ***Sugato*** for four reasons. He has (1) completed travelling the Noble Path, (2) gone to the Noble Place (Nirvana), (3) gone Rightly and (4) practiced Right Speech.

[49] Lord Buddha is named ***Lokavitū*** because he has thoroughly penetrated the world of formation in every way. He has penetrated knowing the (1) true worldly condition *(Lokadhamma)*, (2) the cause (*Samudaya)*, (3) the cessation (*Nirodha)* and (4) the means of cessation *(Nirodhupāya)*.

[50] ***Anuttaro*** means Lord Buddha is unexcelled or ultimate. No one is higher or comparable in the virtues of morality *(Sīla)*, concentration *(Samādhi)*, wisdom *(Paññā)*, emancipation *(Vimutti)* and prefect knowledge of emancipation *(Vimuttiñāṇadssana)*.

[51] ***Satthā*** means a teacher or a master in the sense that Lord Buddha teaches virtues conductive to benefits in the present life *(Diṭṭhadhammikattha)*, future lives *(Samparāyikattha)* as well as to the altimate *(Paramattha)* benefit of Nirvana.

Svākkhāto bhagavatā dhammo, Sandiṭṭhiko akāliko ehipassiko, Opanayiko paccattaṃ veditabbo viññūhīti.

The Dhamma is well-proclaimed by the Blessed One[54], to be seen for oneself[55], timeless[56], inviting all to come and see[57], leading inward[58], to be seen by the wise for themselves[59].

Supaṭipanno bhagavato sāvaka-saṅgho, Uju-paṭipanno bhagavato sāvaka-saṅgho, Ñāya-paṭipanno bhagavato sāvaka-saṅgho, Sāmīci-paṭipanno bhagavato sāvaka-saṅgho, Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā: Esa bhagavato sāvaka-saṅgho – Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalī-karaṇīyo, Anuttaraṃ puññakkhettaṃ lokassāti.

The Saṅgha of the Blessed One's disciples who have practiced well[60], the Saṅgha of the Blessed One's disciples who have practiced straightforwardly[61], the Saṅgha of the Blessed One's disciples who have practiced methodically, the Saṅgha of the Blessed One's disciples who have practiced masterfully, i.e., the four pairs – the eight types – of Noble Ones.

The term ***Devamanussānaṃ*** means Lord Buddha is the teacher of celestial beings and humans. He teaches celestial beings including angels and *Brahmans* as well as humans and animals.

[52] Lord Buddha is called ***Buddho*** because he enlightened to all Dhammas with Omniscient Knowledge *(Sabbaññuttañāṇa or Buddhañāṇa)* and all truths and leads all beings to seek enlightenment in those truths as well.

[53] Lord Buddha is Exalted Sage ***(Bhagavā)***. The word *"Bhagavā"* has many meanings and some of the most important ones are that he is (1) the utmost teacher of all beings, (2) the revered teacher, worthy of respect, (3) the Blessed One the fortunate one succeeding to enlightenment due to the great store of past merit and etc.

[54] ***Svākkhāto*** means well taught. This covers both the scriptures *(Pariyatti)* and supra-mundane states *(Lokuttaradhamma)*, but the following terms such as *Sandiṭṭhiko* only refer to supra-mundane states.

[55] A noble disciple in the process of destroying the defilements such as lust will see the Noble Path by himself. Thus, the Noble Path is ***Sandiṭṭhiko***. Each individual can penetrate it for himself or herself.

[56] The supra-mundane Dhamma of the Noble Paths has no delay in bearing fruit, thus, it is called ***Akāliko***. The individual attains results successively at each Noble Disciple state.

[57] The nine supra-mundane states are ***Ehipassiko*** because they are the truth and pure like a full moon in a cloudless sky or a jewel on a piece of fine linen. They can be seen clearly because they are natural and pure.

[58] Supra-mundane states are worthy of bringing into one's own mind, so they are called ***Opanayiko***. The Pāli term *Upanaya* means bring. Both worldly states *(Saṅkhata)* and supra-mundane *(Asaṅkhata)*, Paths and Fruits and Nirvana are worthy to be brought inside by penetration and meditation.

[59]These supra-mundane Dhammas can be directly experienced by wise persons who can understand for themselves when they are on the Path, when they have attained the Fruit and when they have penetrated to the cessation of suffering. Supra-mundane states can be seen only by each individual's own mind. Therefore, they are for the wise, not for foolish.

[60] ***Supaṭipanno*** means of good conduct. The Noble Ones on the supra-mundane noble path or the Noble Ones who attained one of the supra-mundane fruits are called *Supaṭipanno*.

[61] They are called ***Ujupaṭipanno*** because they follow the middle path, avoiding the extremes of sensual indulgence *(Kāmasukhallikānuyoga)* and self-mortification *(Attakilamathānuyoga)* and because they avoid all evil conduct in action, in word and in thought.

This is the Saṅgha of the Blessed One's disciples – worthy of gifts[62], worthy of hospitality[63], worthy of offerings, worthy of respect[64], the incomparable field of merit for the world[65].

40. Buddha-jaya-maṅgala Gāthā พุทธชัยมงคลคาถา

The Verses of the Buddha's Auspicious Victories

Bāhuṃ sahassa-mabhinimmita-sāvudhantaṃ
Grīmekhalaṃ udita-ghora-sasena-māraṃ
Dānādi-dhamma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni

Creating a form with 1,000 arms, each equipped with a weapon, Mara, on the elephant Girime-khala, uttered a frightening roar together with his troops. The Lord of Sages defeated him by means of such qualities as generosity. By the power of this, may you have victory blessings.

Mārātireka-mabhiyujjhita-sabba-rattiṃ
Ghorampa-nāḷavaka-makkha-mathaddha-yakkhaṃ
Khantī-sudanta-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Even more frightful than Mara making war all night was Āḷavaka, the arrogant unstable ogre. The Lord of Sages defeated him by means of well-trained endurance. By the power of this, may you have victory blessings.

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[62] ***Āhuneyyo*** means disciples who are worthy of receiving such objects because their fruits *(Phala)* are advanced.
[63] ***Pāhuneyya*** refers to things one prepares well for loved guests, relatives and friends who come from different directions. Those things should be offered only to the disciples, except for friends or relatives, because no other guests can compare in worthiness to these disciples.
[64] Noble Ones deserve the highest reverence that humans can show by placing their hands with palms together over their heads. This is called ***Añjalīkaraṇīyo***, being worthy of reverence.
[65] ***Anuttaraṃ puññakkhettaṃ lokassa*** means Noble Ones are like an excellent rice paddy field for all beings. This means that monks are the place for all world beings to plant their seeds of merit and reap a great harvest.

Nāḷāgiriṃ gaja-varaṃ atimattabhūtaṃ
Dāvaggi-cakka-masanīva sudāruṇantaṃ
Mettambuseka-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nāḷāgiri, the excellent elephant, when maddened, was very horrific, like a forest fire, a flaming discus, a lightning bolt. The Lord of Sages defeated him by sprinkling the water of good will. By the power of this, may you have victory blessings.

Ukkhitta-khagga-matihattha sudāruṇantaṃ
Dhāvan-ti-yojana-pa-thaṅguli-mālavantaṃ
Iddhībhisaṅkhata-mano jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Very horrific, with a sword upraised in his expert hand, Garlanded-with-Fingers ran three leagues along the path. The Lord of Sages defeated him with mind -fashioned marvels. By the power of this, may you have victory blessings.

Katvāna kaṭṭha-mudaraṃ iva gabbhinīyā
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe
Santena soma-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Having made a wooden belly to appear pregnant, Ciñca made a lewd accusation in the midst of the gathering. The Lord of Sages defeated her with peaceful, gracious means. By the power of this, may you have victory blessings.

Saccaṃ vihāya mati-saccaka-vāda-ketuṃ
Vādābhiropita-manaṃ ati-andhabhūtaṃ
Paññā-padīpa-jalito jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Saccaka, whose provocative views had abandoned the truth, delighting in argument, had become thoroughly blind. The Lord of Sages defeated him with the light of discernment. By the power of this, may you have victory blessings.

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

Nandopananda was a serpent with great power but wrong views. Lord of Sages defeated him by means of a display of marvels, sending his son (Moggallana), the serpent-elder, to tame him. By the power of this, may you have victory blessings.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ
Brahmaṃ visuddhi-juti-middhi-bakābhidhānaṃ
Ñāṇāgadena vidhinā jitavā munindo
Tan-tejasā bhavatu te jaya-maṅgalāni.

His hands bound tight by the serpent of wrongly held views, Baka, the Brahma, thought him-self pure in his radiance and power. The Lord of Sages defeated him by means of his of words knowledge. By the power of this, may you have victory blessings.

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā Yo vācano dinadine sarate-matandī
Hitvā-naneka-vividhāni cupaddavāni
Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

These eight verses of the Buddha's victory blessings, whatever person of discernment recites or recalls them day after day without lapsing, destroying all kinds of obstacles, will attain emancipat-ion and happiness

41. Jaya Paritta ชยปริตร

The Victory Protection

Mahā-kāruṇiko nātho **Hitāya sabba-pāṇinaṃ**
Pūretvā pāramī sabbā **Patto sambodhi-muttamaṃ**
Etena sacca-vajjena **Hotu te jaya-maṅgalaṃ.**

(The Buddha), our protector, with great compassion, for the welfare of all beings, having fulfilled all the perfections, attained the highest self-awakening. Through the speaking of this truth, may you have a victory blessing.

Jayanto bodhiyā mūle **Sakyānaṃ nandi-vaḍḍhano**
Evaṃ tvaṃ vijayo hohi **Jayassu jaya-maṅgale**

Victorious at the foot of the Bodhi tree, was he who increased the Sakyans' delight. May you have the same sort of victory, may you win victory blessings.

Aparājita-pallaṅke **Sīse paṭhavi-pokkhare**
Abhiseke sabba-buddhānaṃ **Aggappatto pamodati.**

At the head of the lotus leaf of the world on the undefeated seat consecrated by all the Buddhas, he rejoiced in the utmost attainment.

Sunakkhattaṃ sumaṅgalaṃ **Supabhātaṃ suhuṭṭhitaṃ**
Sukkhaṇo sumuhutto ca **Suyiṭṭhaṃ brahmacārisu**

A lucky star it is, a lucky blessing, a lucky dawn, a lucky sacrifice, a lucky instant, a lucky moment, a lucky offering, i.e.,

Padakkhiṇaṃ kāya-kammaṃ **Vācā-kammaṃ padakkhiṇaṃ**
Padakkhiṇaṃ mano-kammaṃ **Paṇidhī te padakkhiṇā**
Padakkhiṇāni katvāna **Labhantatthe, padakkhiṇe.**

a rightful bodily act, a rightful verbal act, a rightful mental act, your rightful intentions with regard to those who lead the chaste life. Doing these rightful things, your rightful aims are achieved.

42. Mahā-maṅgala-cakkavāḷa มงคลจักรวาฬใหญ่

The Great Universe of Blessings

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇāparimita-puññādhikārassa sabbantarāya-nivāraṇa-samatthassa bhagavato arahato sammā-sambuddhassa dvattiṃsa-mahāpurisa-lakkhaṇā-nubhāvena

Through the power of the 32 marks of the Great Man belonging to the Blessed One, the Worthy One, the Rightly Self-awakened One, who, through his accumulation of merit is endowed with glory, steadfastness of intent, majesty, victorious power, great might, countless great virtues, who settles all dangers and obstacles,

Asītyānubyañjanā-nubhāvena aṭṭhuttara-sata-maṅgalā-nubhāvena chabbaṇṇa-raṃsiyā-nubhāvena ketumālānu-bhāvena dasapāramitā-nubhāvena dasa-upapāramitā nubhāvena dasa-paramattha-pāramitā-nubhāvena sīla-samādhi-paññā-nubhāvena buddhānubhāvenadhammā-nubhāvena saṅghā-nubhāvena

through the power of his 80 minor characteristics, through the power of his 108 blessings, through the power of his sixfold radiance, through the power of the aura surrounding his head, through the power of his ten perfections[66], ten higher perfections, and ten ultimate perfections, through the power of his virtue, concentration, and discernment, through the power of the Buddha, Dhamma, and Saṅgha,

tejānubhāvena iddhā-nubhāvena balā-nubhāvena ñeyya-dhammā-nubhāvena caturāsīti-sahassa-dhammakkhandhā-nubhāvena nava-lokuttara-dhammā-nubhāvena aṭṭhaṅgika-maggā-nubhāvena aṭṭha-samāpattiyā-nubhāvena chaḷabhiññā-nubhāvena catu-sacca-ñāṇā-nubhāvena

through the power of his majesty, might, and strength, through the power of the Dhammas that can be known, through the power of the 84,000 divisions of the Dhamma, through the power of the nine transcendent Dhammas[67], through the power of the eightfold path,

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[66] **The Ten Perfections:** Stages of spiritual perfection achieved by a Bodhisatta on his path to Buddhahood (or by those who are determined to become Pacceka-buddhas or Arahant disciples of a Buddha). These are (1) *Dāna* – giving, (2) *Sīla* – morality, (3) *Nekkhamma* – renunciation, (4) *Pañña* – wisdom, (5) *Viriya* – effort, (6) *Khanti* – forbearance, (7) *Sacca* – truthfulness, (8) *Adhiṭṭhāna* – resolution, (9) *Mettā* – loving-kindness and (10) *Upekkhā* – equanimity.

[67] (the nine) **Supermundane states**: the Four Path, the Four Fruits and Nibbāna.

through the power of his eight meditative attainments[68], through the power of his six cognitive skills[69], through the power of his knowledge of the four noble truths,

dasa-bala-ñāṇā-nubhāvena sabbaññuta-ñāṇā-nubhāvena mettā-karuṇā-muditā-upekkhā-nubhāvena sabba-parittā-nubhāvena

through the power of his knowledge of the ten strengths[70], through the power of his omniscience, through the power of his good will, compassion, appreciation, and equanimity, through the power of all protective chants,

ratanattaya-saraṇā-nubhāvena

through the power of refuge in the Triple Gem,

tuyhaṃ sabba-roga-sokupaddava-dukkha-domanas-supāyāsā vinassantu. sabba-antarāyāpi vinassantu. sabba-saṅkappā tuyhaṃ samijjhantu.

may all your diseases, griefs, misfortunes, pains, distresses, and despairs be destroyed, may all obstructions be destroyed, may all your resolves succeed,

dīghāyutā tuyhaṃ hotu. Sata-vassa-jīvena samaṅgiko hotu sabbadā.

may you live long, always attaining 100 years.

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā devatā sadā tumhe, anurakkhantu.

May the protective devas of the sky, the mountains, the forests, the land, the River Ganges, and the great ocean always protect you.

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[68] **Eight meditative attainments:** the Four Rūpa-jhānas (Jhānas of the Fine-Material Sphere) and the Four Arūpa-jhāna (Jhānas of the Immaterial Sphere). (Pāli: *Samāpatti*)

[69] **Superknowledge:** (1) magical powers, (2) divine ear, (3) penetration of the minds of others, (4) remembrance of former existences, (5) divine eye and (6) knowledge of the exhaustion of all mental intoxicants. (Pāli: *Abhiññā*)

[70] **Insight-knowledge:** (1) comprehension-knowledge, (2) knowledge of contemplation on rise and fall, (3) knowledge of contemplation on dissolution, (4) knowledge of the appearance as terror (5) knowledge of contemplation on disadvantages, (6) knowledge of contemplation on dispassion, (7) knowledge of the desire for deliverance, (8) knowledge of reflective contemplation, (9) knowledge of equanimity regarding all formations, (10) conformity-knowledge. (Pālī: *Vipassanāñāṇa*)

Bhavatu sabba-maṅgalaṃ **Rakkhantu sabba-devatā**
Sabba-buddhā-nubhāvena **Sadā sotthī bhavantu te.**

Bhavatu sabba-maṅgalaṃ **Rakkhantu sabba-devatā**
Sabba-dhammā-nubhāvena **Sadā sotthī bhavantu te.**

Bhavatu sabba-maṅgalaṃ **Rakkhantu sabba-devatā**
Sabba-saṅghā-nubhāvena **Sadā sotthī bhavantu te.**

May there be every blessing. May all heavenly beings protect you. Through the power of all the Buddhas, Dhamma and Saṅghas may you always be well.

43. Devatāuyyojana Gāthā เทวตาอุยโยชนคาถา

Verses on Sending Off the Devatā

Dukkhappattā ca niddukkhā **Bhayappattā ca nibbhayā**
Sokappattā ca nissokā **Hontu sabbepi pāṇino.**

May all beings who have fallen into suffering, be without suffering, who have fallen into danger, be without danger, who have fallen into sorrow, be without sorrow.

Ettāvatā ca amhehi **Sambhataṃ puñña-sampadaṃ**
Sabbe devānumodantu **Sabba-sampatti-siddhiyā.**

For the sake of all attainment and success may all heavenly beings rejoice in the extent to which we have gathered a consummation of merit.

Dānaṃ dadantu saddhāya **Sīlaṃ rakkhantu sabbadā**
Bhāvanābhiratā hontu **Gacchantu devatāgatā.** [Pause]

May they give gifts with conviction, may they always maintain virtue, may they delight in meditation, may they go to a heavenly destination.

Sabbe buddhā balappattā **Paccekānañca yaṃ balaṃ**
Arahantānañca tejena **Rakkhaṃ bandhāmi sabbaso.**

From the strength attained by all the Buddhas, the strength of the Private Buddhas, by the power of the arahants, I bind this protection all around.

44. Dhamma-cakkappavattana Sutta ธัมมจักกัปปวัตตนสูตร

The Discourse on Setting the Wheel of Dhamma in Motion

[Evam-me sutaṃ,] **Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.**

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"Dveme bhikkhave antā pabbajitena na sevitabbā, Yo cāyaṃ kāmesu kāma-sukhallikānuyogo, Hīno gammo pothujjaniko anariyo anattha-sañhito, Yo cāyaṃ atta-kilamathānuyogo, Dukkho anariyo anattha-sañhito. Ete te bhikkhave ubho ante anupagamma, Majjhimā paṭipadā tathāgatena abhisambuddhā, Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

"There are these two extremes that are not to be indulged in by one who has gone forth – that which is devoted to sensual pleasure in sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata – producing vision, producing knowledge – leads to calm, to direct knowledge, to self-awakening, to unbinding.

Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā, Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

And what is the middle way realized by the Tathagata that – producing vision, producing knowledge – leads to calm, to direct knowledge, to self-awakening, to unbinding?

Aya-meva ariyo aṭṭhaṅgiko maggo, Seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā, Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Precisely this Noble Eightfold Path, right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that – producing vision, producing knowledge – leads to calm, to direct knowledge, to self-awakening, to Unbinding.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ, Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ, Soka-parideva-dukkha-domanassupāyāsāpi dukkhā, Appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ, Saṅkhittena pañcupādānakkhandhā dukkhā. Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ, Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandinī, Seyyathīdaṃ, Kāma-taṇhā bhava-taṇhā vibhava-taṇhā, Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ, Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo, Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ, Aya-meva ariyo aṭṭhaṅgiko maggo, Seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi. [Pause]

Now this, monks, is the noble truth of stress: birth is stressful, aging is stressful, death is stressful, sorrow, lamentation, pain, distress, and despair are stressful, association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful, In short, the five clinging-aggregates[71] are stressful. And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming – accompanied by passion and delight, relishing now here and now there – i.e., craving for sensual pleasure, craving for becoming, craving for no-becoming. And this, monks, is the noble truth of the cessation of stress: the remainderless fading and cessation, renunciation, relinquishment, release, and letting go of that very craving. And this, monks, is the noble truth of the way of practice

[71] *see* [18] **The Five aggregates**

leading to the cessation of stress: precisely this Noble Eightfold Path – right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññeyyanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññātanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'

Idaṃ dukkha-samudayo ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkha-samudayo ariya-saccaṃ pahātabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkha-samudayo ariya-saccaṃ pahīnanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress is to be abandoned.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkha-nirodho ariya-saccaṃ sacchikātabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkha-nirodho ariya-saccaṃ sacchikatanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress is to be directly experienced.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the cessation of stress has been directly experienced.'

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho panidaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress is to be developed.' Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the way of practice leading to the cessation of stress has been developed.'

Yāvakīvañca me bhikkhave **imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭaṃ dvādasākāraṃ** **yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi, Neva tāvāhaṃ** **bhikkhave sadevake loke samārake sabrahmake, Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,** **Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.**

And, monks, as long as this knowledge and vision of mine – with its three rounds and twelve permutations concerning these four noble truths as they actually are – was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people.

Yato ca kho me bhikkhave **imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭaṃ dvādasākāraṃ** **yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahosi, Athāhaṃ** **bhikkhave sadevake loke samārake sabrahmake, Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,** **Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ. Ñāṇañca pana me dassanaṃ udapādi,** **Akuppā me vimutti, Aya-mantimā jāti, Natthidāni punabbhavoti.**"

But as soon as this knowledge and vision of mine – with its three rounds and twelve permutations concerning these four noble truths as they actually are – was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and commonfolk. The knowledge and vision arose in me: 'My release is unshakable. This is the last birth. There is now no further becoming.'

Ida-mavoca Bhagavā, Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ. Imasmiñca pana veyyā-karaṇasmiṃ bhaññamāne, Āyasmato Koṇḍaññassa virajaṃ vītamalaṃ dhamma-cakkhuṃ udapādi, **Yaṅkiñci samudaya-dhammaṃ sabbantaṃ nirodha-dhammanti.**

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye, "Whatever is subject to origination is all subject to cessation."

Pavattite ca Bhagavatā dhamma-cakke, Bhummā devā saddamanussāvesuṃ, "Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti." [Pause]

Now when the Blessed One had set the Wheel of Dhamma in motion, the earth deities cried out, "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Māra, Brahma, or anyone at all in the cosmos."

Bhummānaṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddamanussāvesuṃ. Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddamanussāvesuṃ. Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ. Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ. Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmānaratī devā saddamanussāvesuṃ. Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, Paranimmita-vasavattī devā saddama-nussāvesuṃ. Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā, Brahma-kāyikā devā saddamanussāvesuṃ, "Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti." [Pause]

On hearing the earth deities' cry, the deities of the Heaven of the Four Kings took up the cry. On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-three took up the cry. On hearing the cry of the deities of the Heaven of the Thirty-three, the Yama deities took up the cry. On hearing the cry of the Yama deities, the Tusita deities took up the cry. On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry. On hearing the cry of the Nimmanarati deities, the Paranimmita-vasavatti deities took up the cry. On hearing the cry of the Paranimmita-vasavatti deities, the deities of Brahma's retinue took up the cry, "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Māra, Brahma, or anyone at all in the cosmos."

Itiha tena khaṇena tena muhuttena, Yāva brahma-lokā saddo abbhuggacchi. Ayañca dasa-sahassī loka-dhātu, Saṅkampi sampakampi sampavedhi, Appamāṇo ca oḷāro obhāso loke pāturahosi, Atikkammeva devānaṃ devānubhāvaṃ.

So in that moment, that instant, the cry shot right up to the Brahma world, and this ten-thousandfold cosmos shivered and quivered and quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.

Atha kho Bhagavā udānaṃ udānesi, "Aññāsi vata bho Koṇḍañño,
Aññāsi vata bho Koṇḍaññoti." Itihidaṃ āyasmato Koṇḍaññassa, Añña-koṇḍaññotveva nāmaṃ, ahosīti.

Then the Blessed One exclaimed, "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña – Kondañña who knows.

45. Anatta-lakkhaṇa Sutta อนัตตลักขณสูตร

The Discourse on the Not-self Characteristic

[Evam-me sutaṃ,] **Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.**

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"Rūpaṃ bhikkhave anattā. Rūpañca hidaṃ bhikkhave attā abhavissa, Nayidaṃ rūpaṃ ābādhāya saṃvatteyya, Labbhetha ca rūpe, Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahosīti.

"The body, monks, is not self. If the body were the self, this body would not lend itself to disease. It would be possible (to say) with regard to the body, 'Let my body be thus. Let my body not be thus.'

Yasmā ca kho bhikkhave rūpaṃ anattā, Tasmā rūpaṃ ābādhāya saṃvattati, Na ca labbhati rūpe, Evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahosīti.

But precisely because the body is not self, the body lends itself to disease. And it is not possible (to say) with regard to the body, 'Let my body be thus. Let my body not be thus.'

Vedanā anattā. Vedanā ca hidaṃ bhikkhave attā abhavissa, Nayidaṃ vedanā ābādhāya saṃvatteyya, Labbhetha ca vedanāya, Evaṃ me vedanā hotu evaṃ me vedanā mā ahosīti.

Feeling is not self. If feeling were the self, this feeling would not lend itself to disease. It would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Yasmā ca kho bhikkhave vedanā anattā, Tasmā vedanā ābādhāya saṃvattati, Na ca labbhati vedanāya, Evaṃ me vedanā hotu evaṃ me vedanā mā ahosīti.

But precisely because feeling is not self, feeling lends itself to disease. And it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

Saññā anattā. Saññā ca hidaṃ bhikkhave attā abhavissa, Nayidaṃ saññā ābādhāya saṃvatteyya, Labbhetha ca saññāya, Evaṃ me saññā hotu evaṃ me saññā mā ahosīti.

Perception is not self. If perception were the self, this perception would not lend itself to disease. It would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Yasmā ca kho bhikkhave saññā anattā, Tasmā saññā ābādhāya saṃvattati, Na ca labbhati saññāya, Evaṃ me saññā hotu evaṃ me saññā mā ahosīti.

But precisely because perception is not self, perception lends itself to disease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

Saṅkhārā anattā. Saṅkhārā ca hidaṃ bhikkhave attā abhavissaṃsu, Nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, Labbhetha ca saṅkhāresu, Evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā ahesunti.

Mental processes are not self. If mental processes were the self, these mental processes would not lend themselves to disease. It would be possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

Yasmā ca kho bhikkhave saṅkhārā anattā, Tasmā saṅkhārā ābādhāya saṃvattanti, Na ca labbhati saṅkhāresu, Evaṃ me saṅkhārā hontu evaṃ me saṅkhārā mā ahesunti.

But precisely because mental processes are not self, mental processes lend themselves to disease. And it is not possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

Viññāṇaṃ anattā. Viññāṇañca hidaṃ bhikkhave attā abhavissa, Nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, Labbhetha ca viññāṇe, Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahosīti.

Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to disease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Yasmā ca kho bhikkhave viññāṇaṃ anattā, Tasmā viññāṇaṃ ābādhāya saṃvattati, Na ca labbhati viññāṇe, Evaṃ me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahosīti. [Pause]

But precisely because consciousness is not self, consciousness lends itself to disease. And it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vāti."

What do you think, monks – is the body constant or inconstant?"

"**Aniccaṃ bhante.**"

"Inconstant, lord."

"**Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.**"

"And is that which is inconstant easeful or stressful?"

"**Dukkhaṃ bhante.**"

"Stressful, lord."

"**Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ, Etaṃ mama esoha-masmi eso me attāti.**"

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"**No hetaṃ bhante.**"

"No, lord."

"Taṃ kiṃ maññatha bhikkhave vedanā niccā vā aniccā vāti."

"What do you think, monks – is feeling constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ, Etaṃ mama esoha-masmi eso me attāti."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetaṃ bhante."

"No, lord."

"Taṃ kiṃ maññatha bhikkhave saññā niccā vā aniccā vāti."

"What do you think, monks – is perception constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ, Etaṃ mama esoha-masmi eso me attāti."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetaṃ bhante."

"No, lord."

"Taṃ kiṃ maññatha bhikkhave saṅkhārā niccā vā aniccā vāti."

"What do you think, monks – are mental processes constant or inconstant?"

"Aniccā bhante."

"Inconstant, lord."

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ, Etaṃ mama esoha-masmi eso me attāti."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetaṃ bhante."

"No, lord."

"Taṃ kiṃ maññatha bhikkhave viññāṇaṃ niccaṃ vā aniccaṃ vāti."

"What do you think, monks – is consciousness constant or inconstant?"

"Aniccaṃ bhante."

"Inconstant, lord."

"Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti."

"And is that which is inconstant easeful or stressful?"

"Dukkhaṃ bhante."

"Stressful, lord."

"Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, Kallaṃ nu taṃ samanupassituṃ, Etaṃ mama esoha-masmi eso me attāti."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No hetaṃ bhante."

"No, lord."

"Tasmātiha bhikkhave yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ, Ajjhattaṃ vā bahiddhā vā, Oḷārikaṃ vā sukhumaṃ vā, Hīnaṃ vā paṇītaṃ vā, Yandūre santike vā, Sabbaṃ rūpaṃ,

"Thus, monks, anybody whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: everybody –

Netaṃ mama nesoha-masmi na meso attāti, Eva-metaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

is to be seen as it actually is with right discernment as: 'This is not mine. This is not myself. This is not what I am.'

Yā kāci vedanā atītānāgata-paccuppannā, Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā vedanā,

Any feeling whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling -

Netaṃ mama nesoha-masmi na meso attāti, Eva-metaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

is to be seen as it actually is with right discernment as: 'This is not mine. This is not myself. This is not what I am.'

Yā kāci saññā atītānāgata-paccuppannā, Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā, Yā dūre santike vā, Sabbā saññā,

Any perception whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception –

Netaṃ mama nesoha-masmi na meso attāti, Eva-metaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

is to be seen as it actually is with right discernment as: 'This is not mine. This is not myself. This is not what I am.'

Ye keci saṅkhārā atītānāgata-paccuppannā, Ajjhattā vā bahiddhā vā, Oḷārikā vā sukhumā vā, Hīnā vā paṇītā vā, Ye dūre santike vā, Sabbe saṅkhārā,

Any mental processes whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all mental processes –

Netaṃ mama nesoha-masmi na meso attāti, Eva-metaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

are to be seen as they actually are with right discernment as: 'This is not mine. This is not myself. This is not what I am.'

Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannaṃ, Ajjhattaṃ vā bahiddhā vā, Oḷārikaṃ vā sukhumaṃ vā, Hīnaṃ vā paṇītaṃ vā, Yandūre santike vā, Sabbaṃ viññāṇaṃ,

Any consciousness whatsoever – past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness –

Netaṃ mama nesoha-masmi na meso attāti, Eva-metaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. [Pause]

is to be seen as it actually is with right discernment as: 'This is not mine. This is not myself. This is not what I am.'

Evaṃ passaṃ bhikkhave sutavā ariya-sāvako, Rūpasmiṃ pi nibbindati, Vedanāya pi nibbindati, Saññāya pi nibbindati, Saṅkhāresu pi nibbindati, Viññāṇasmiṃ pi nibbindati.

Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with mental processes, and disenchanted with consciousness.

Nibbindaṃ virajjati, Virāgā vimuccati,

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

Vimuttasmiṃ vimutta-miti ñāṇaṃ hoti, Khīṇā jāti, Vusitaṃ brahma-cariyaṃ, Kataṃ karaṇīyaṃ, Nāparaṃ itthattāyāti pajānātīti."

With release, there is the knowledge, 'Released.' He discerns that, 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world."

Ida-mavoca Bhagavā, Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ.

That is what the Blessed One said. Gratified, the group of five monks delighted at his words.

Imasmiñca pana veyyā-karaṇasmiṃ bhaññamāne, Pañca-vaggiyānaṃ bhikkhūnaṃ anupādāya, Āsavehi cittāni vimucciṃsūti.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from the mental effluents.

46. Davattiṅsākārapāṭha ทวัตติงสาการะปาฐะ (อาการ ๓๒)

Contemplation the 32 parts of the Body

Ayaṃ kho me kāyo This body of mine **Uddhaṃ pādatalā** from the soles of the feet on up **Adho kesa-matthakā** from the crown of the head on down **Taca-pariyanto** surrounded by skin **Pūro nānappakārassa asucino** filled with all sorts of unclean things.

Atthi imasmiṃ kāye: In this body there is:

1) **Kesā** Hair of the head

2) **Lomā** Hair of the body

3) **Nakhā** Nails

4) **Dantā** Teeth

5) **Taco** Skin

6) **Maṃsaṃ** Flesh

7) **Nahārū** Tendons

8) **Aṭṭhī** Bones

9) **Aṭṭhimiñjaṃ** Bone marrow

10) **Vakkaṃ** Spleen

11) **Hadayaṃ** Heart

12) **Yakanaṃ** Liver

13) **Kilomakaṃ** Membranes

14) **Pihakaṃ** Kidneys

15) **Papphāsaṃ** Lungs

16) **Antaṃ** Large intestines

17) **Antaguṇaṃ** Small intestines

18) **Udariyaṃ** Gorge

19) **Karīsaṃ** Feces

20) **Pittaṃ** Gall

21) **Semhaṃ** Phlegm

22) **Pubbo** Lymph

23) **Lohitaṃ** Blood

24) **Sedo** Sweat

25) **Medo** Fat

26) **Assu** Tears

27) **Vasā** Oil

28) **Kheḷo** Saliva

29) **Siṅghāṇikā** Mucus

30) **Lasikā** Oil in the joints

31) **Muttaṃ** Urine.

32) **Matthaluṅgaṃ** Brain

Eva-mayaṃ me kāyo: Such is this body of mine: **Uddhaṃ pādatalā** from the soles of the feet on up **Adho kesa-matthakā** from the crown of the head on down **Taca-pariyanto** surrounded by skin **Pūro nānappakārassa asucino** filled with all sorts of unclean things.

47. Pañca-abhiṇhapaccavekkhaṇapāṭha ปัญจอภิณหปัจจเวกขณปาฐะ

Five Subjects for Frequent Recollection

Jarā-dhammomhi jaraṃ anatīto.	I am subject to aging. Aging is unavoidable.
Byādhi-dhammomhi byādhiṃ anatīto.	I am subject to illness. Illness is unavoidable.
Maraṇa-dhammomhi maraṇaṃ anatīto.	I am subject to death. Death is unavoidable.
Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.	I will grow different, separate from all that is dear and appealing to me.
Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.	I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.
Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmīti.	Whatever I do, for good or for evil, to that will I fall heir.
Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ.	We should often reflect on this.

48. Jinapañjara Gāthā พระคาถาชินบัญชร

The Victor's Cage

Jayāsanāgatā Buddhā **Jetvā Māraṃ savāhanaṃ**
Catu-saccāsabhaṃ rasaṃ **Ye piviṅsu narāsabhā**

The Buddhas, noble men who drank the nectar of the four noble truths, having come to the victory seat, having defeated Māra together with his mount:

Taṇhaṅkarādayo Buddhā **Aṭṭha-vīsati nāyakā**
Sabbe patiṭṭhitā mayhaṃ **Matthake te munissarā**

These Buddhas – 28 leaders, sovereign sages beginning with Taṇhaṅkara – are all established on the crown of my head.

Sīse patiṭṭhito mayhaṃ **Buddho dhammo dvilocane**
Saṅgho patiṭṭhito mayhaṃ **Ure sabba-guṇākaro**

The Buddha is established in my head, the Dhamma in my two eyes, the Saṅgha – the mine of all virtues – is established in my chest.

Hadaye me Anuruddho **Sārīputto ca dakkhiṇe**
Koṇḍañño piṭṭhi-bhāgasmiṃ **Moggallāno ca vāmake**

Anuruddha[72] is in my heart, and Sārīputta[73] on my right. Koṇḍañña[74] is behind me, and Moggallāna[75] on my left.

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[72] **Anuruddha** was cousin to Siddhartha, (Gautama Buddha). He acquired "divine vision" (Pāli: *dibba-cakkhu*) and was ranked foremost among those who had the ability. At the First Buddhist Council, he played a notable role and was entrusted with the custody of the Anguttara Nikaya.

[73] **Sārīputta** was one of two principal disciples of the Buddha along with Moggallāna. He became an Arahant renowned for his wisdom and is depicted in the Theravada tradition as one of the most important disciples of the Buddha. Sārīputra often preached with the Buddha's approval and was awarded the title of 'General of the Dharma' (Pāli: *Dhammasenāpati*) for his propagation of the teachings and is regarded as the founder of the Abhidharma tradition.

[74] **Koṇḍañña** was the first Buddhist bhikkhu in the Saṅgha of Gautama Buddha and the first to become an arahant. Early in life, he became a young Brahmin and was the only scholar who unequivocally predicted upon the birth of Prince Siddhartha that the prince would become an enlightened Buddha, and vowed to become his disciple.

[75] **Moggallāna** was one of two principal disciples of the Buddha along with Sārīputta. He was most accomplished of all the Buddha's disciples in the various supernatural powers.

Dakkhiṇe savane mayhaṃ **Āsuṃ Ānanda-Rāhulā**[76]
Kassapo ca Mahānāmo **Ubhāsuṃ vāma-sotake**

Ānanda[77] and Rāhula[78] are in my right ear, Kassapa[79] and Mahānāma[80] are both in my left ear.

Kesato[81] **piṭṭhi-bhāgasmiṃ** **Suriyova pabhaṅkaro**
Nisinno siri-sampanno **Sobhito muni-puṅgavo**

Sobhita[82], the noble sage, sits in consummate glory, shining like the sun all over the hair at the back of my head.

Kumāra-kassapo thero **Mahesī citta-vādako**
So mayhaṃ vadane niccaṃ **Patiṭṭhāsi guṇākaro**

Elder Kumārakassapa[83] – great sage, brilliant speaker, a mine of virtue – is constantly in my mouth.

Puṇṇo Aṅgulimālo ca **Upālī Nanda-Sīvalī**
Therā pañca ime jātā **Nalāṭe tilakā mama**

These five elders – Puṇṇa[84], Aṅgulimāla[85], Upālī[86], Nanda[87], and Sīvalī[88] – have arisen as auspicious marks at the middle of my forehead.

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[76] Some texts use 'Rāhulo'
[77] *see* [40] **Ānanda**
[78] **Rāhula:** The son of Siddhattha Gotama, later known as the Buddha, and his wife Princess Yasodharā. He was respected as the foremost in inconspicuous practice. He entered the priesthood at the age of fifteen under the guidance of Sārīputta, and devoted himself to the inconspicuous observance of the precepts.
[79] **Maha-Kassapa:** One of the Buddha's most eminent disciples. Maha-Kassapa is said to have become an Arahant after being with the Buddha for only eight days. He devoted himself to the practice of ascetic practices, and was regarded as chief of the Order. After the demise of the Buddha, Kasyapa presided over the First Buddhist Council.
[80] **Mahānāma:** One of the Pañcavaggiyā, the five ascetics. He became a sotāpanna on the third day after the preaching of the Dhammacakkappavattana Sutta. He became an arahant on the day of the preaching of the Anattalakkhana Sutta, together with the other Pañcavaggiyā.
[81] Some texts use 'Kesante' or 'Kesente'
[82] **Sobhita Thera:** He belonged to a brahmin family of Sāvatthi and, after hearing the Buddha preach, entered the Order, attaining arahantship. Later the Buddha declared him foremost among those who could remember past births *(Pubbenīvāsānussarantānam)*.
[83] **Kumārakassapa:** His mother became a nun, while not knowing that she was with child. When the boy was born the king reared him, and the boy was ordained at the age of seven. He was foremost among those who had the gift of varied and versatile discourse *(Cittakathikānam)*. Once when Kumāra Kassapa was meditating in Andhavana, an anāgāmī Brahmā, who had been his companion in the time of Kassapa Buddha, appeared before him, and asked him fifteen questions which only the Buddha could answer. This led to the preaching of the Vammika Sutta (M.i.143ff), and after dwelling on its teachings Kassapa became an arahant.
[84] **Puṇṇa** was one of the ten leading disciples of the Buddha. When asked by the Buddha what he would think if people were to assault or kill him, each time Puṇṇa explained how he would find

Sesāsīti mahātherā **Vijitā jina-sāvakā**
Etesīti mahātherā **Jitavanto jinorasā**
Jalantā sīla-tejena **Aṅgamaṅgesu saṇṭhitā**[89]

The rest of the 80 great elders – victorious, disciples of the Victor, sons of the Victor, shining with the majesty of moral virtue – are established in the various parts of my body.

Ratanaṃ purato āsi **Dakkhiṇe Metta-suttakaṃ**
Dhajaggaṃ pacchato āsi **Vāme Aṅgulimālakaṃ**

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left.

Khandha-Mora-parittañca **Āṭānāṭiya-suttakaṃ**
Ākāse chadanaṃ āsi **Sesā pākāra-saṇṭhitā**

The Khandha and Mora Parittas and the Āṭānāṭiya Sutta are a roof in space. The remaining suttas are established as a rampart.

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himself fortunate. As a result, the Buddha commended Puṇṇa on his self-control and peacefulness. Puṇṇa went on to establish a thousand lay followers in the Buddha's teaching.

[85] **Aṅgulimāla** was formerly named '*Ahimsaka*' (harmless), as an attempt to deter the dark fate predicted at his birth. He was sent to Taxila to study under a well-known Brahmin and was told by his teacher that if *Ahimsaka* killed one thousand people, he could complete his religious practice. To keep count of the number of victims that he had taken, he threaded a string with the victims' fingers and wore them around his neck as a garland. Thus he came to be known as *Angulimala* (garland of fingers). He had already killed nine hundred ninety-nine people and was about to kill his mother as the thousandth, when the Buddha suddenly appeared to stop Angulimala and convinced him to change his ways, vow to cease his life as a brigand and join the Buddhist order.

[86] **Upālī:** Before joining the order, he worked as a barber. He asked the Buddha if a person of "low birth" such as he could join the order. Buddha ordained him before the princes and asked the princes to pay homage to Upālī, who by then had become an Arhant with Buddha's sermons while Buddha was getting a hair cut. He became the chief disciple in knowing the rules of the order and the foremost disciple in keeping precepts.

[87] **Nanda:** Son of Suddhodana and Mahāpajāpatī, and therefore half brother of the Buddha. The Anguttara Nikaya (A.iv.166f) contains a discourse in which the Buddha discusses Nanda's claim to have achieved self control in all things.

[88] **Sīvalī:** From the time of his birth, Sīvalī could do anything. Sāriputta talked with him on the day of his birth and ordained him with his mother – Suppavāsā's permission. Sīvalī became a sotāpanna in the Tonsure hall when his first lock of hair was cut, and a sakadāgāmī with the second. Some say that after his ordination he left home on the same day and lived in a secluded hut, meditating on the delays in his birth, and thus, winning insight, attained arahantship. Sīvalī was declared by the Buddha (A.i.24) pre-eminent among recipients of gifts.

[89] This section is not present in Singhalese's version.

Jinānāvara-saṃyuttā Sattap-pākāra-laṅkatā
Vāta-pittādi-sañjātā Bāhirajjhattupaddavā
Asesā vinayaṃ yantu Ananta-jina-tejasā

Bound by the Victor's authority and strength, seven ramparts arrayed against them, may all misfortunes within and without – caused by such things as wind or bile – be destroyed without trace through the unending Victor's majesty.

Vasato me sakiccena Sadā Sambuddha-pañjare
Jina-pañjara-majjhamhi Viharantaṃ mahītale
Sadā pālentu maṃ sabbe Te mahā-purisāsabhā

As I dwell, in all my affairs, always in the cage of the Self-awakened One, living on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men.

Iccevamanto sugutto surakkho

Jinānubhāvena jitupaddavo

Dhammānubhavena jitārisaṅgho

Saṅghānubhāvena jitantarāyo

Saddhammānubhāva-pālito carāmi jina-pañjareti.

Thus am I utterly well-sheltered, well-protected. Through the power of the Victor, misfortunes are vanquished. Through the power of the Dhamma, the enemy horde is vanquished. Through the power of the Saṅgha, dangers are vanquished. Guarded by the power of the True Dhamma, I go about in the Victor's Cage.

49. Kāladānasutta Gāthā กาลทานสุตตคาถา

Verses of Benediction on Timely Offering

Kāle dadanti sapaññā Vadaññū vīta-maccharā
Kālena dinnaṃ ariyesu Uju-bhūtesu tādisu
Vippasanna-manā tassa Vipulā hoti dakkhiṇā.

Those with discernment, responsive, free from stinginess, give in the proper season. Having given in the proper season with hearts inspired by the Noble Ones – straightened, such – Their offering bears an abundance.

Ye tattha anumodanti Veyyāvaccaṃ karonti vā
Na tena dakkhiṇā onā Tepi puññassa bhāgino.

Those who rejoice in that gift, or give assistance, they too have a share of the merit, and the offering is not depleted by that.

Tasmā dade appaṭivāna-citto Yattha dinnaṃ mahapphalaṃ
Puññāni para-lokasmiṃ Patiṭṭhā honti pāṇinanti.

Therefore, with an unhesitant mind, one should give where the gift bears great fruit. Merit is what establishes living beings in the next life.

The Efficacy of Paritta

In the book of commentaries *(Attakathā),* **the efficacy of Paritta that protect the reciters** has shown in several episodes such as:

Once the Bodhisatta was born as a golden peacock, he regularly chanted the *"Mora Paritta",* which referred to the Buddha's quality (virtue). The power of the Paritta kept him safe from the hunter's traps.

During the time of the Buddha, there were 500 monks practicing meditation in the forest and the deities disturbed them. As a result of that, they went back to meet the Buddha at Savatthi to asked for his advice. There, the Buddha taught them *"Mettā Sutta",* which was the discourse of loving-kindness. Since those monks had constantly practiced the loving-kindness, the deities protected them and did not disturb them as before.

The power of paritta also protects the listeners. As shown in the book of commentaries that in the advent of the Buddha, Vesali town was facing three great disasters which were starvation, devils and disease. Lord Buddha was invited to preach people in that town. The Exalted One asked Ānanda to chant the *"Ratana Paritta",* which referred to the virtue of the Triple Gem. Since then the disasters disappeared.

Another example during the advent of the Buddha, there was a '*Yaksa*' (giant demon) planning to eat a child within 7 days. To help the child, Lord Buddha suggested the monks chant Paritta for 7 days and 7 nights, and the Buddha himself also chanted on the eighth night. The power of Paritta saved the child. After that, his parents named him '*Āyuvaḍḍhanakūmār*' (a child who live long) and the child lived for 120 years.

Good results of Paritta

The legends have compiled the good results of Paritta as follows:

1. **Mettā Sutta** – sleeping happily, waking up happily, no nightmares, being loved by humans, being loved by non-humans, being protected by celestial beings, fire poisons or weapons will not harm the body, the face glows, one will not die without mindfulness, one will be reborn in the Brahman world if spiritual attainment is not achieved
2. **Khandha Paritta** – for protection against creatures with poisonous fangs and other creatures
3. **Mora Paritta** – for protection against harms (by those who have bad intention)
4. **Āṭānāṭiya Paritta** – protection against non-humans, one will have good health and happiness
5. **Bojjhaṅga Paritta** – for good health, quick recovery from illnesses, long-life and help one get through obstacles
6. **Jaya Paritta** – for victory and good fortune
7. **Ratana Paritta** – for blessing, prosperities and getting through obstacles
8. **Vaṭṭaka Paritta** – for protection against fire
9. **Maṅgala Paritta** – for good fortune and protection against dangers
10. **Dhajagga Paritta** – for protection against difficulties, dangers and falling from heights
11. **Aṅgulimāla Paritta** – for easy childbirth and overcoming difficulties
12. **Abhaya Paritta** – for protection against unlucky signs, inauspiciousness and bad dreams

Number of Paritta

The legend has classified Paritta to two groups:

1. **Culrājaparitta** (7 Chronicles):
    1. Maṅgala Paritta
    2. Ratana Paritta
    3. Mettā Sutta
    4. Khandha Paritta
    5. Mora Paritta
    6. Dhajagga Paritta
    7. Āṭānāṭiya Paritta

2. **Māhārājaparitta** (12 Chronicles):
    1. Maṅgala Paritta
    2. Ratana Paritta
    3. Mettā Sutta
    4. Khandha Paritta
    5. Mora Paritta
    6. Vaṭṭaka Paritta
    7. Dhajagga Paritta
    8. Āṭānāṭiya Paritta
    9. Aṅgulimāla Paritta
    10. Bojjhaṅga Paritta
    11. Abhaya Paritta
    12. Jaya Paritta

History of Paritta

Maṅgala Paritta

Maṅgala Paritta is the discourse on 38 good fortunes.

The legend says, before the Buddha preached this Paritta, it had been debated for longtime about what was good fortune and what was not. Some said pleasant sight was a good fortune. Some said pleasant sound was a good fortune. Some other said pleasant smell, pleasant taste, pleasant touch were good fortunes. Each side was positive in their belief, but was not able to convince the others with good reasons. This debate spread to the celestial realms and the Brahma world and divided them to three different beliefs like in the human world. The debate continued for the next twelve years, until a group of deities of the *Tāvatiṃsā* (the Heaven of the Thirty-three) raised this conflict to the Indra. Then, the Indra assigned a deity to invite the Lord Buddha to preach what was the good fortune to the deities and himself.

The Lord Buddha accepted the invitation and the teaching was known as the 'Discourse on good fortune'.

Ratana Paritta

Ratana Paritta is a verse of protection that praises the virtue of the Triple Gem to protect and bring a peaceful life.

The legend says, once Vesali town was facing a great starvation due to a drought. A great number of people were starving to death and their corpses were thrown out of the town. The smell of the corpses has brought devils to town and harmed more people. Moreover, the town was suffered from cholera. Therefore, the town was facing three great disasters which were **starvation, devils** and **disease.**

The residents criticized that the Vasali had no such disasters for the past 7 resigns, and began to question morality of the king. Thus, the king called for an assembly to examine his decency; however, nobody could identify his offenses. Therefore, the people decided to invite the Lord Buddha to liberate them from suffering.

The presence of Buddha with Indra and his numerous followers caused the devils to flee from the town. The Buddha taught the Ratana Paritta to Ānanda and assigned him to chant this paritta around the town for three periods. All of the remaining devils could not stand the virtue power of the paritta and left Vesali. Once the town had become peaceful, people gathered round the town center and invited the Lord to preach this Paritta to the Buddhist assembly.

Mettā Sutta

Mettā Sutta is a discourse of loving-kindness.

In one era, when the Lord Buddha resided in Savatthi at Jetavava Temple, 500 monks learned meditation from the Lord Buddha. Then they continued to travel in search of a place to practice Dhamma. Arriving at a woodland path, the monks consulted whether the place was appropriate for the development of monastic observances. They consented to stay during the Buddhist lent. The villagers exhibited their faith by putting together the monk's dwelling for each and every monk,

including for each attendant of each monk, and providing the four requisites adequately.

The monks practiced meditation in their dwellings when it rained. They would practice by the trunk of the tree when it did not rain. The deities who resided in the trees could not live peacefully as the religious precept practitioners were living in their places. The deities had to stay on the ground with their sons and daughters. They thought the monks would temporarily stay in the trees so they waited. However, they were troubled when they realised that the monks would settle for the three months of Buddhist lent. They thought of expelling the monks during this time. Therefore, they attempted to frighten the monks in many ways such as manifesting their atrocious figures, groaning, dispensing a foul smell.

The monks, daunted by those fearful emotions, were not able to practice Dhamma expediently, therefore, they came to the decision that they should not be at this place and that they should practice elsewhere. They proceeded without informing the villagers. When they arrived at Jetavana Temple, they appeared before the Lord Buddha and informed him about what happened. The Lord Buddha envisioned that the place was more appropriate for the monks than any other place. He advised the monks to return and guided them with Mettā Paritta to develop Mettā for the deities.

When the monks had learned the Mettā Paritta from the Lord Buddha, they returned to the same place. Before they entered the forest, they had performed Mettā by conversing this Paritta. The power of Mettā causes gentility and harmony in the deities' mind and spirit. The deities were not as manipulative as they were before; on the contrary, they ministered and protected the monks. The monks persisted in practising Mettā development and insight development by employing Mettā as the path of insight. Every monk attained Arhantship within that Buddhist lent period.

Khandha Paritta

Khandha Paritta is a verse of protection that mentions the practice of Mettā for the four families of serpent kings and all living creatures.

The legend says that during the time that Lord Buddha resided in Savatthi at Jetavana Temple, a monk was bitten by a snake. The other monks informed the Lord Buddha of the story. He replied that the monk got bitten by a snake because he did not extend loving-kindness to all the four families of serpent kings. The ones who did would not be bitten. Lord Buddha also advised to extend Mettā for the four families of serpent kings; Virupakkhas, Erapathas, Chabya descendants, and Gotamakas

In the Jātaka commentary, the history is as follows. When Lord Buddha was born as an ascetic in the Himmavanta (a legendary forest), he was dwelling with a number of ascetics. At that time an ascetic was bitten to death by a snake, the Bodhisatta then taught the Khandha Paritta to ascetics as a protection from venomous snakes. Later, during the advent of Buddha, he taught this Paritta to monk as a protection from venomous snakes.

Mora Paritta

Mora Paritta is a peacock's verse of protection that refers to and invites the virtues of Lord Buddha for protection and prosperity.

The legend goes back when Bodhisatta was born as a gold peacock and resided on Daṇḍokhirañpanbot Mountain in Himmavanta Forest. Bodhisatta would gaze at the rising sun and enchant the magic mantra reciting the first of the two incantations, such as "***Udetayañcakkhumā eka-rājā***". Bodhisatta then set off in search of food supplies, reciting the second incantation, such as "***Apetayañcakkhumā eka-rājā***". The peacock was safe from any sort of danger with this mantra.

One day a bushman from a village nearby Varanasi met the gold peacock unexpectedly. He told his son about the gold peacock. At that time, Khemādevī, the Queen of King Varanasi, dreamt that she caught sight of a gold peacock preaching. She informed the King of her wish to listen to his preaches. The Queen demanded the bushman to spy out the gold peacock. The bushman, once knew of such a hearsay from his father, came to report that the gold peacock did exist at Daṇḍokhirañpanbot.

The Queen then assigned the bushman to capture the gold peacock as an offering.

The bushman travelled to Himmavanta and placed snares in all possible locations the gold peacock would go for food supplies. Seven years passed by, the bushman was still searching until he eventually passed away in the forest. This was because either the gold peacock was able to escape or the snares did not activate. Khemādevī subsequently died of grievance because her wish failed to be fulfilled. King of Varanasi was so furious over his Queen's death that he ordered the inscription on a gold pallet; saying that the one who consumes the flesh of the gold peacock at Daṇḍokhirañpanbot will not grow old, he or she will not die. After a while, the King passed away. The other kings, who succeeded the throne, discovering the statement encrypted on the gold pallet, commanded a bushman to capture the legendary gold peacock; no-one ever succeeded. Time had passed, over the reign of six consecutive kings.

The reign of the seventh king arrived. The King also ordered the bushman to catch the gold peacock. This cunning bushman, observing for several days, learned that the peacock was not trapped because of his casting this sacred mantra before going out to search for food. Therefore, he was untouchable. The bushman thought to himself that he had to seize the gold peacock right before he chanted the mantra. He then caught a female peacock and tamed her. He released the female peacock at the foothills and placed the traps nearby. He then gave a signal for the female peacock to spread her tail feathers and cry out. Bodhisatta, enchanted by the female peacock, forgetting to cast the mantra, unconsciously flew to the female peacock and was snared. The bushman brought the Bodhisatta to King Varanasi.

The gold peacock Bodhisatta, appearing before King of Varanasi, inquired the King of for what purpose the King had him captured. The King replied that it was because of the statement written on the golden pallet saying that the one who consumes the flesh of the gold peacock will not age, nor die. Bodhisatta responded that the one who eats him would not die, but he would. The King answered that that was correct. Bodhisatta continued and asked that if he died, how could the one who ate him not? The King said it was because he has gold feathers. Bodhisatta countered that he had his gold feathers because in his last life, he was born as an emperor in this Varanasi. He habitually maintained

the five basic precepts of moral practice and persuaded his people to follow the same practice. Bodhisatta told the story about him burying his cart at the Puskarini (the holy pond). King Varanasi ordered the sluice out of the pond and he retrieved the cart. The king then had faith in Bodhisatta's words. Bodhisatta later offered the King a sermon about maintaining the prudence and then returned to the Himmavanta.

Vaṭṭaka Paritta

Vaṭṭaka Paritta is the verse of protection against fire. It comes from the truthful words of Lord Buddha when he was born a quail. This Paritta cites the words in order to protect ones from fire.

The history appears in two locations; Jātaka and Cariyāpiṭaka.

In Jātaka, there only exists one mantra, the third mantra.

In Cariyāpiṭaka, there exist 11 mantras, four of which are the favorite ones for today's prayers. The ancient gurus selected only the last four mantras, skipping the preceding seven because the last four mantras illustrate the truthful words of Bodhisatta while the first seven mantras provide details on the history.

Jariya-pidok signifies that Lord Buddha spoke this Paritta to Sārīputta in order to display his virtue that he once had accumulated in the past worlds. The part in the book of commentaries refers to the history about one period when the Lord Buddha accidentally experienced a forest fire while making a pilgrimage with fellow monks. When the fire extended to besiege the sixteen Karīsa (1 Karīsa = 123 feet), area, in which 704 Tanan (1 Tanan = 1 coconut shell) of grain can be sowed into, the fire was suddenly, miraculously went out without the use of water or any other means. Lord Buddha explained that the forest fire was not put out by the power of Lord Buddha at present, but by the power of the truthful words that Lord Buddha had performed in the era he was born a quail. Since that time, this location would be a place where there would be no fire from the beginning to the end of the world. He then presented this Paritta to those monks.

Dhajagga Paritta

Dhajagga Paritta is the verse of protection of the flag crest. It describes the story of a the deva of the Tāvatiṃsā (realm of the Thirty-three Gods) who looked up the Indra's flag crest during a battle between devas and demons, and it advises monks to bring to mind the gratitude of Lord Buddha, Buddha's teaching and Buddhist monks whenever they are frightened in the forest, by the roots of the tree or in the dwelling.

The legend says that this Paritta is capable of protecting one who falls from a high place and tells the story about what happened to a monk in Sri Lanka. It happened when monks were helping each other applying the cement for the pagoda, Dīghavāpī, a monk, fell from the pagoda. The monks on ground immediately told the falling monk to bring to mind the Dhajagga Paritta. The falling monk recalled and asked Dhajagga Paritta to guard him. At the same time, two bricks in the pagoda moved out to support his feet. When the other monks had got hold of him with the ladder, the two bricks returned to where they were in the pagoda.

Āṭānāṭiya Paritta

Āṭānāṭiya Paritta is the Parita of the king Kuvar, ruler of Āṭānā. King Kuvar gave this Paritta to Lord Buddha. This Paritta refers to the names of seven Lord Buddhas and their gratitude, including the power of Lord Buddhas and of devas for protection and prosperity.

The history had it that the Four Guardian Deities, Vadhataraṭha, Viruḷhok, Virūpak, and Kuvar appeared before Lord Buddha during midnight while he was dwelling at Griddhkuta (hill of the vultures), Rājagaha. King Kuvar informed Lord Buddha that some devils had faith in him, but some did not. The majority had no faith because they could not refrain from bad karma, nor abstain from killing as the Lord Buddha had instructed. They were discontented with the teaching which contradicted their behaviour. The monks, practicing the dharma in the solitary forest, feared that they might be disturbed by devils, asked Lord Buddha for palladium, which is Āṭānāṭiya Paritta. They then granted Āṭānāṭiya Paritta to the Buddhist for reciting for protection and for inhuman beings to have faith in Buddhism. Subsequently, king Kuvar recited the mantra such as **"Vipassissa namatthu"** when the Four

Guardian Deities arrived back. Lord Buddha then brought the mantra to the Buddhist assembly.

Aṅgulimāla Paritta

Aṅgulimāla Paritta is a verse of protection for easy childbirth and overcoming difficulties.

The history tell the story about the time when Aṅgulimāla met a lady who had difficulty in delivering a baby while Aṅgulimāla was receiving food offerings. Aṅgulimāla returned to appear before Lord Buddha and informed Lord Buddha about the story. Lord Buddha taught Aṅgulimāla this Paritta. Aṅgulimāla went back to converse this Paritta to the lady. When the lady heard the Paritta, the delivery process became effortless. Both mother and baby were blessed.

In addition, the chair in which Aṅgulimāla was seated while chanting this Paritta turned into a holy chair. Any ladies with difficulty in delivering a baby, who was unable to be seated on this chair, can use water which has been poured on this holy chair to pour on their heads, easing the delivery process just as the water flowing out of the monk's cylinder. Even the troublesome birth giving process by an animal was made easy once seated on this chair. Other than delivering babies, this chair was capable of curing other diseases.

Bojjhaṅga Paritta

Bojjhaṅga Paritta is the verse of protection that refers to the Bojjhaṅga, the constituents of enlightenment and reference to the truthful words which protect and bless with all prosperity. Recited for good health, quick recovery, long life, and getting through obstacles.

In one reign, Lord Buddha was dwelling at Veluvana Vihara, Rajāgaha, when Maha Kassapa was suffering from a severe illness at Pipphali Cava. Lord Buddha paid a visit and performed the 7 Bojjhaṅga. Maha Kassapa was delighted when he heard the paritta and recalled that the Bojjhaṅga once appeared before him while he was having a thorough understanding of the dharmic truth seven days after he entered monkhood. Lord Buddha's lesson was about genuine freedom from suffering. The Thera was joyfully overwhelmed once he realized that

Dharma, remembering that feelings turned his blood and his other natural forms brighter and chased away his diseases just as drops of water rolling off a lotus leaf.

In addition, Lord Buddha spoke of the Bojjhaṅga at Griddhkuta Mountain to the Maha Moggallāna Thera, who was suffering from sickness. Once the Thera heard this Bojjhaṅga, he instantly recovered from the sickness.

Another story was told about when the Buddha restored his health after going through a critical illness when he was residing at Veluvana Vihara. He ordered Junta Thera to chant the 7 Bojjhaṅga.

Abhaya Paritta

Abhaya Paritta is the safety verse of protection that the ancient gurus invented by requesting the Triple Gem to protect and bless them with prosperity. This paritta appears in Thai's seven and twelve Chronicles and prevails to the Union of Myanmar and the Democratic Socialist Republic of Sri Lanka.

Jaya Paritta

Jaya Paritta is the paritta that mentions the victory of Lord Buddha and refers the truthful words to protect and bless with prosperity. Mantras 1-3, reveal the victory of Lord Buddha and were mantras that the ancient gurus invented at a later date. Mantra 4-6, the Buddha's teachings, were brought from Aṅguttaranikāya Pubbaṇhasutra.

Appendices

Appendix I

Ārādhanā Tisarana Pañcasīla อาราธนาศีล ๕

Request for the Three Refuges and the Five Precepts

Mayaṃ[1]bhante visuṃ[2] visuṃ rakkhaṇatthāya ti-saraṇena saha pañca sīlāni yācāma.

Dutiyampi mayaṃ bhante visuṃ visuṃ rakkhaṇatthāya ti-saraṇena saha pañca sīlāni yācāma.

Tatiyampi mayaṃ bhante visuṃ visuṃ rakkhaṇatthāya ti-saraṇena saha pañca sīlāni yācāma.

Venerable Sir, we (I) request the Three Refuges and the Five Precepts. May we (I), O Venerable Sir, observe the Five Precepts together with the Three Refuges.

For the second time, ……………..For the third time, ……………

Ārādhanā Tisarana Aṭṭhasīla อาราธนาศีล ๘

Request for the Three Refuges and the Eight Precepts

Mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Dutiyampi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Tatiyampi mayaṃ bhante ti-saraṇena saha aṭṭha sīlāni yācāma.

Venerable Sir, we (I) request the Three Refuges and the Eight Precepts. May we (I), O Venerable Sir, observe the Eight Precepts together with the Three Refuges.

For the second time, ………..…For the third time,………………

[1]Individual request: change **Mayaṃ** to Ahaṃ, and **Yācāma** to Yācāmi
[2] The words **visuṃ visuṃ rakkhaṇatthāya** maybeomitted as desired, in which case the breaking of one precept would require the renewal of all 'five' or 'eight' again as the case may be.

Saraṇagamanapāṭha ไตรสรณคมน์

Passage on Going for Refuge

[Repeat after leader]

Namo tassa bhagavato arahato sammā-sambuddhassa. (Three times.)

Homage to the Lord, the Emancipated, the All-Enlightened Buddha

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Buddha, Dhamma and Saṅgha for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi.

Dutiyampi dhammaṃ saraṇaṃ gacchāmi.

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

A second time, I go to the Buddha, Dhamma and Saṅgha for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi.

Tatiyampi dhammaṃ saraṇaṃ gacchāmi.

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha, Dhamma and Saṅgha for refuge.

(BHIKKU):
Ti-saraṇa-gamanaṃ niṭṭhitaṃ.

This is the ends of taking the Triple Gem as refuge.

(ALL):
Āma bhante. - Yes, Venerable Sir.

Pañcasīla คำสมาทานสิกขาบท ๕

The Five Precepts

[Repeat after leader]

1. **Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from taking life.

2. **Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from taking what is not given.

3. **Kāmesu-micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from sexual misconduct.

4. **Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi**

   I undertake to observe the precept to abstain from false speech.

5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi**
   I undertake to observe the precept to abstain from intoxicants causing carelessness.

(BHIKKU): **Imāni pañca sikkhā-padāni: -** Theseare the five training rules.

[Sīlena sugatiṃ yanti.] (ALL): **Sādhu**

Through Precepts people go for happiness.

[Sīlena bhoga-sampadā.] (ALL): **Sādhu**

Through Precepts people go for good fortune.

[Sīlena nibbutiṃ yanti.] (ALL): **Sādhu**

Through Precepts people attain the extinction of passion.

[Tasmā sīlaṃ visodhaye.]

Therefore let they purify their Precepts.

Aṭṭhasīla คำสมาทานสิกขาบท ๘

The Eight Precepts

[Repeat after leader]

1. **Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from taking life.

2. **Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from taking what is not given.

3. **Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from unchastity.

4. **Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi**

   I undertake to observe the precept to abstain from false speech.

5. **Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi**

   I undertake to observe the precept to abstain from intoxicants causing carelessness.

6. **Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain eating after noon and before dawn.

7. **Nacca-gīta-vādita-visūka-dassana mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from dancing, singing, music, unseemly show, wearing garlands, smartening with scents, and embellishment with unguents.

8. **Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ samādiyāmi.**

   I undertake to observe the precept to abstain from high and luxurious seats and beds.

(BHIKKU): **Imāni aṭṭha sikkhā-padāni samādiyāmi:**

(ALL): repeat three times

These are the eight training rules.

[Sīlena sugatiṃ yanti.] (ALL): **Sādhu**

Through Precepts people go for happiness.

[Sīlena bhoga-sampadā.] (ALL): **Sādhu**

Through Precepts people go for good fortune.

[Sīlena nibbutiṃ yanti.] (ALL): **Sādhu**

Through Precepts people attain the extinction of passion.

[Tasmā sīlaṃ visodhaye.]

Therefore let they purify their Precepts.

Ārādhanā Paritta อาราธนาพระปริตร

Requesting the Protections

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-*dukkha*-vināsāya parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-*bhaya*-vināsāya parittaṃ brūtha maṅgalaṃ.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-*roga*-vināsāya parittaṃ brūtha maṅgalaṃ.

For warding off misfortune, for the achievement of all good fortune, for the dispelling of all **pain, danger** and **illness,** may you chant a blessing andprotection.

Ārādhanā Dhammadesanā อาราธนาธรรม

Asking for a Sermon

Brahmā ca lokādhipatī sahampati

Katañjalī anadhivaraṃ ayācatha:

Santīdha sattāpparajakkha-jātikā

Desetu dhammaṃ anukampimaṃ pajaṃ.

The Brahma Sahampati, Lord of the World,

With hands palm-to-palm before his heart, requested a blessing:

There are beings here with only a little dust in their eyes.

Please teach the Dhamma out of compassion for them.

Appendix II

The Buddhist's Discipline[1]
วินัยชาวพุทธ

Just as Buddhist monks have the monks' discipline to observe to be virtuous, so Buddhists in general have the lay people's discipline to keep as code of standards.

Section One
Laying a Firm Foundation for Life

Buddhists are supposed to lead good lives and contribute to the growth and stability of society in accordance with the lay people's discipline (gihivinaya) as follows.

Law 1 : Refraining from 14 kindsof evils.

A. Refraining from the four kinds of *kammakilesa* (evil deeds that defile one's life), namely:
   1. One does not do bodily harm or take life (i.e. abstaining from *pāṇātipāta*).
   2. One does not steal or violate property rights (i.e. abstaining from *adinnādāna*).
   3. One does not commit sexual misconduct(i.e. abstaining from *kāmesumicchācāra*).
   4. One does not speak falsely, lie or deceive (i.e. abstaining from *musāvāda*).

B. Refraining from the four kinds of *agati* (bias or deviant conduct), namely:
   1. One is not biased on account of like (i.e. being without *chandāgati*).
   2. One is not biased on account of hate (i.e. being without *dosāgati*).
   3. One is not biased on account of fear (i.e. being without *bhayāgati*).
   4. One is not biased on account of folly (i.e. being without *mohāgati*).

C. Refraining from the six kinds of *apāyamukha* (channels to the ruin of property and life), namely:

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[1]Payutto, Bikkhu P.A. 2010. *Dhamma Bilingualized*. Panya-Pawana

1. One is not addicted to drink or drugs.
2. One dose not revel, oblivious to time.
3. One is not bent only on entertainment.
4. One dose not indulge in gambling.
5. One dose not consort with evil friends.
6. One dose not constantly laze around.

Law 2 : Preparing resources for life on two fronts.

A. Choosing the people with whom one is to associate. One should associate with people who will guide one's life along a path that is prosperous and constructive, by avoiding false friends and associating only with true friends as follows:

1. *Recognizing the four kinds of* ***false friends*** *or enemies in the guise of friends (mittapaṭirūpaka):*

1) **The out-and-out robber,** who only takes from his friend, has four features:
   (1) He thinks only of taking.
   (2) He gives just a little only to gain a lot.
   (3) Only when he himself is in danger does he help his friend out.
   (4) He associates with his friend only for his own sake.
2) **The smooth talker** has four features:
   (1) He talks only of what is done and gone.
   (2) He talks only of what has not yet come.
   (3) He offers help that is of no use.
   (4) When his friend has some business in hand, he always makes excuses.
3) **The flatterer** has four features:
   (1) He consents to [his friend's] doing wrong.
   (2) He consents to his doing right.
   (3) He praises him to his face.
   (4) He disparages him behind his back.
4) **The leader to ruin** has four features:
   (1) He is a companion in drinking.
   (2) He is a companion in nightlife.
   (3) He is a companion in frequenting shows and fairs.
   (4) He is a companion in gambling.

2. *Knowing of the four kinds of* ***true friends*** *or* ***friends at heart*** *(suhadamitta):*

1) **The helping friend** has four features:
   (1) When his friend is off guard, he guards him.
   (2) When his friend is off guard, he guards his property.
   (3) In times of danger, he can be a refuge.
   (4) When some business needs to be done, he puts up more money than requested.
2) **The friend through thick and thin** has four features:
   (1) He confides in his friend.
   (2) He keeps his friend's secrets.
   (3) He does not desert his friend in times of danger.
   (4) He will give even his life for his friend's sake.
3) **The good counselor** has four features:
   (1) He restrains his friend from doing evil or harm.
   (2) He encourages him in goodness.
   (3) He makes known to his friend what he has not heard before.
   (4) He points out the way to happiness, to heaven.
4) **The loving friend**has four features:
   (1) When his friend is unhappy, he commiserates.
   (2) When his friend is happy, he is happy for him.
   (3) When others criticize his friend, he comes to his defense.
   (4) When others praise his friend, he joins in their praise.

B. Allocating the wealth *one has acquired through right livelihood as follows:*

Stage 1: One should be diligent in earning and saving just as bees collect nectar and pollen.

Stage 2: When one's wealth accrues like a termites' mound, expenditure should be planned thus:

- **One portion** to be used for supporting oneself, supporting one's family, taking care of one's dependents and doing good works.
- **Two portions** to be used for one's career, earning one's living.
- **One portion** to be put aside as a guarantee for one's life and business in times of need.

Law 3: Maintaining one's relations towards the six directions.

A. Rendering all the directions secure and peacefulby performing the duties towards the people related to one in due accordance with their six respective positions:

1st direction: *As a son or daughter, one should honor one's parents, who are likened to the "**forward direction,"** as follows:*

1. Having been reised by them, one looks after them in return.
2. One helps them in their business and work.
3. One continues the family line.
4. One conducts oneself as is proper for an heir.
5. After their passing away, one makes offerings, dedicating the merit to them.

Parents help their children by:

1. Cautioning and protecting them from evil.
2. Nurturing and training them in goodness.
3. Providing them with an education.
4. Seeing to it that they obtain suitable spouses.
5. Bequeathing the inheritance to them at the proper time.

2nd direction: *As a student, one should show reverence to one's teacher, who is likened to the "**right direction."** as follows:*

1. One rises to greet the teacher and shows respect to him.
2. One approaches the teacher to attend him, serve him, consult him, query him, receive advice from him, etc.
3. One hearkens well so as to cultivate wisdom.
4. One serves the teacher and runs errandsfor him.
5. One learns the subject respectfully and earnestly, giving the task of learning its due importance.

A teacher supports his students by:

1. Teaching and training them to be good.
2. Guiding them to thorough understanding.
3. Teaching the subject in full.
4. Encouraging the students and praising their merits and abilities.
5. Providing a protection for all directions; that is, teaching and training them so that they can actually use their learning to make a living and know how to conduct themselves well, having a

guarantee for smoothly leading a good life and attaining happiness and prosperity.

3rd direction: *As a husband, one should honor and support one's wife, who is likened to the "**rearward direction,**" as follows:*

1. One honors her in accordance with her status as wife.
2. One dose not look down on her.
3. One dose not commit adultery.
4. One gives her control of household concerns.
5. One gives her occasional gifts of ornaments and clothing.

A wife supports her husband by:

1. Keeping the household tidy.
2. Helping the relatives and friends of both sides.
3. Not committing adultery.
4. Safeguarding any wealth that has been acquired.
5. Being diligent in all her work.

4th direction: *As a friend, one should conduct oneself towards one's friends, who are likened to the **"left direction,"** as follows:*

1. One shares with them.
2. One speaks kindly to them.
3. One helps them.
4. One is constant through their ups and downs.
5. One is faithful and sincere.

Friends reciprocate by:

1. Protecting their friend when he is off guard.
2. Protecting their friend's property when he is off guard.
3. Being a refuge in times of danger.
4. Not deserting their friend in times of hardship.
5. Respecting their friend's family and relatives.

5th direction: *As an employer, one should support one's servants and employees, who are likened to the "**lower direction,"** as follows:*

1. One assigns them work in accordance with their strength, sex, age and abilities.
2. One pays them wages commensurate with their work and adequate for their livelihood.

3. One grants them fringe benefit**s** by, for example, providing medical care in times of sickness.
4. One shares with them a portion of any extra gain.
5. One gives them appropriate holidays and time to rest.

A servant or employee helps his employer by:

1. Starting work before him.
2. Stopping work after him.
3. Taking only what is given by his employer.
4. Doing his job well and seeking ways to improve on it.
5. Spreading a good reputation about is employer and his business.

6th direction: *As a Buddhist, one should show reverence to the monks, who are likened to the "**upper direction,**" as follows:*

1. One acts towards them with goodwill.
2. One speaks to them with goodwill.
3. One thinks to them with goodwill.
4. One receives them willingly.
5. One supports them with the four requisites [almsfood, robes, shelter and medicine].

Monks help lay people by:

1. Enjoining them from evil actions.
2. Enjoining them in goodness.
3. Assisting them with kind intentions.
4. Making know to them things not heard before.
5. Explaining and clarifying things they have already heard.
6. Pointing out the way to heaven, teaching them the way to happiness and prosperity.

B. Helping one another for social harmony, i.e. helping one another and contributing to creating social peace, stability and unity according to the four principles for helpful integration *(saṅgahavatthu),* namely:

1. *dāna:* giving, sharing (helping through money and material goods).
2. *piyavācā:* amicable speech (helping through words).
3. *atthacariyā:* helpful action (helping through physical or mental effort).

4. *samānattatā:* participation (helping through participation in constructive action and problem solving; being equal by virtue of the Dhamma and sharing both weal and woe).

Section Two

Steering Life to Its Objectives

A. Three levels of objectives. *One should conduct one's life so as to attain the three levels of objectives (attha) as follows:*

Level 1: *diṭṭhadhammikatha,* i.e. the temporal objective or present benefit

A) Enjoying good health, physical fitness, freedom from maladies. and longevity.
B) Having work and income, having honest livelihood, and being economically self-reliant.
C) Having good status, and gaining the respect of society.
D) Having a happy family, establishing a good reputation of one's family.

All the four objectives above should be righteously achieved and utilized for the sake of oneself and others.

Level 2: *samparāyikattha,* i.e. the spiritual objective or further benefit.

A) Being endowed with warmth, deep appreciation and happiness; being not lonesome or unfirm; having an ideal to adhere to so as to be strong with *faith.*
B) Being proud of a clean life, of having done only wholesome deeds with *virtue.*
C) Being gratified in a worthwhile life, in having always done what is beneficial with *sacrifice.*
D) Being courageous and confident to resolve problems as well as conduct one's life and duties with *wisdom.*
E) Being secure and confident in having a guarantee for the future life in consequence of having done only *good deeds.*

Level 3: *paramattha,* i.e. the highest objective or greatest benefit:

A) Having a secure, peaceful and stable mind, unshaken even when affected by the ways of the world or confronted with vicissitudes or changes.

B) Not being so distressed by clinging or attachment as to feel disappointed or sorrowful; having a mind that is relieved, clear, buoyant and free.
C) Being refreshed, cheerful, not sullen or depressed; being radiant and free from suffering; enjoying genuine bliss.
D) Being well aware of causes and conditions and acting accordingly; leading a life that is impeccable and bright; conducting oneself with wisdom.

One who is able to attain form the second level of benefit upwards is known as a wise man (paṇḍita).

B. Three fronts of objectives. These three levels of objectives should be realized on all three fronts:

1st front: attattha, i.e. the objective for oneself or one's own benefit; the three levels of benefits explained above, which one should realizefor oneself or develop one's life to attain.

2nd front: *parattha,* i.e. the objective for others or other people's benefit; i.e. the three levels of benefits explained above, which one should help other people successively achieve by guiding andencouraging them to develop their lives.

3rd front: *ubhayattha,* i.e. the mutual objective or benefit to both parties; the collective benefit, happiness and virtue of the community orsociety, including environmental conditions and factors, which we should help create and conserve in order to help both ourselves and others advance to the three levels of objectives mentioned above.

Buddhists of the Leading Type
ธรรมของอุบาสก – อุบาสิกา

Those Buddhists who are referred to as upāsaka and upāsikā [Buddhist lay followers] are considered Buddhists of the leading type. They must be steadfast and firmly established in the [Buddhist] principles to serve as examples for Buddhists in general. Apart from observing the Buddhist's discipline, they must possess the five qualities of Buddhist lay follower (upāsakadhamma) as follows:

1. **They have faith**; their belief being endowed with wisdom; they are not given to blind faith; they have confidence in the Triple Gem[the Buddha, the Dhamma and the Saṅgha], neither being shaken nor faltering; they adhere to the Dhamma as the principal and supreme cause.

2. **They have morality**; apart from maintaining themselves in the Five Precepts and righteous livelihood, they should undertake the Eight Observances on due occasions to develop themselves so that their lives and happiness depend less on material needs, thus reducing harm and increasing beneficence towards others.

3. **They do not get carried away by superstition**; they believe in deeds, aspiring to results from their own deeds through their own effort in a rational way; they are not excited by wildly rumored superstition, talismans or lucky charms; they do not aspire to results from praying for miracles.

4. **They do not seek the gift-worthy outside of this teaching**; they do not grasp at fields of merit, miracle workers or holy personalities that are outside the Buddhist principles.

5. **They apply themselves to supporting and helping with the Buddhist cause**; they attend to, initiate and support charity work in accordance with the teaching of the Perfectly Enlightened One.

Five Kind of Micchāvaṇijjā มิจฉาวณิชชา

Trading which is Wrong Dhamma

1. Trade in things which kill living beings.
2. Trading in human beings (slave trading).
3. Trading in animals which are to be slaughtered for food.
4. Trading in intoxicating liquors.
5. Trading in poisons.

These five kinds of trading are prohibited for Buddhist lay devotees.

A : III ; 208 (๒๒/๒๓๒)

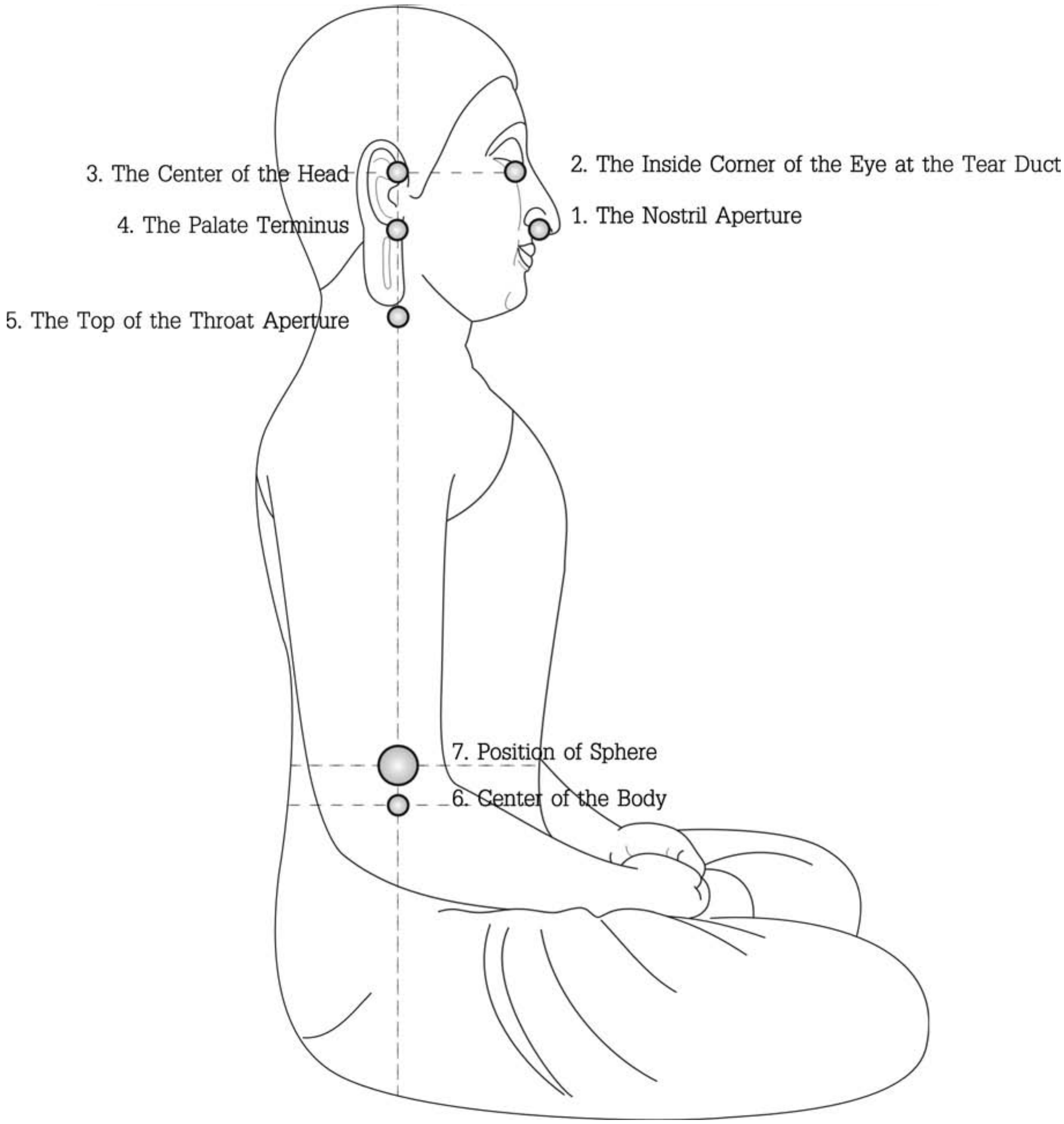
Appendix III

Beginning Meditation Practice
วิธีปฏิบัติภาวนาเบื้องต้น

We sit upright in the regular meditation posture, cross-legged as seen in some Buddha images, with the right leg resting upon the left. The right hand rests on the left, palms turned upwards, with the right index finger just touching the left thumb. The body is straight and the mind is fully alert. Take a deep breath and relax the body until you feel comfortable. Close your eyelids lightly, do not press them.

In basic *samadha* practice, we use two aids: the repeated word or mantra (*parikamma-bhāvanā*) and the object of visualization *(parikamma-nimitta)*. The repetition of the words "*sammā arahaṁ,*" which is *Buddhanusati* or remembrance of the Buddha's virtues, from the *anusati* category of meditation devices. The object of visualization is a bright, clear luminous sphere called the *aloka kasiṇa* or light object, from the *kasiṇa* meditation devices. Using these aids, we draw the mind inward to the centre of the body. Such concentration allows the mind components of vision, memory, thought and awareness to come together into oneness.

Begin by mentally imagining a bright, clear, luminous sphere located just outside your nostril aperture – right at the opening of the nose – for ladies on the left-side, and for gentlemen on the right side. This is the first base at which the mind pauses. Focus your full attention at the centre of the sphere so that the four components of the mind – which are seeing, remembering, thinking and recognizing – come together at one point together with the sphere. It is natural that whenever you see an object with your mind, these four mind components all function together with the object. When you focus your mind at the centre of the sphere, they all come together at that one point. This is the way we calm and concentrate our mind. The mind itself is invisible, but we can use objects visible to the mind to train it.



The Path to the Center of the Body

While your mind is concentrated at the centre of the sphere, recite over and over to yourself the mantra or repeated words "*sammā arahaṁ, sammā arahaṁ, sammā arahaṁ*." "*Sammā*" is the Pali word for "Right," meaning ultimately correct or True. It is the first word of each of the factors in the Noble Eightfold Path – Right speech, Right Action, Right Livelihood, etc. Here, we use it as an abbreviation for "*sammā sambuddho*" meaning Lord Buddha's Enlightened Wisdom. This recollection amounts to making the wish "May I gain wisdom." The second word of the mantra is "*arahaṁ*" meaning "purity." It constitutes

remembrance of Lord Buddha's spotless freedom from defilements and amounts to the wish "May I gain purity."

Keeping your mind at the centre of the sphere, mentally move the sphere slowly, smoothly, and gently inside the nose, upward through the nose, and over into the inside corner of the eye at the tear duct – for ladies on the left side and for gentlemen on the right side. Don't worry about the sphere fitting inside the nose – mental objects do not have to fit into physical objects. Rest the sphere in the inside corner of the eye at the tear duct and recite "*sammā arahaṁ*" to yourself three times. This is the second base for pausing the mind. "*sammā arahaṁ, sammā arahaṁ, sammā arahaṁ.*"

Next, still keeping your mind at the centre of the sphere, bring the sphere backward to the centre of the head, at eye level. This is the third base. Rest the sphere there and repeat "*sammā arahaṁ*" three times. "*sammā arahaṁ, sammā arahaṁ, sammā arahaṁ.*"

From here, we begin to move the sphere downwards. It helps to roll the eyeballs up slightly – just gently, not too much. Keeping our mind at the centre of the sphere, we move the sphere straight to the pallet terminus – the back of the roof of the mouth. Rest the sphere there. This is the fourth base for pausing the mind. Repeat "*sammā arahaṁ*" three times. "*sammā arahaṁ, sammā arahaṁ, sammā arahaṁ.*"

We continue the downward journey, bringing the sphere straight downward to the opening of the throat – the top of the throat aperture. Keep your mind at the centre of the sphere, and rest the sphere there. This is the fifth base for pausing the mind. Repeat "*sammā arahaṁ*" three times. "*sammā arahaṁ, sammā arahaṁ, sammā arahaṁ.*"

From here, we make the long move straight down to the centre of the body at the navel level – behind the belly button. This is Position Six. It is where the breathing ends. If you take a few deep breaths and observe the breath going down, inside the body, you will see that it ends here.

You can imagine a bright, thin, clear line from the navel straight back to the backbone, and another line crosswise from left to right. These lines meet at the centre of the body. You can also visualize a third line

right down the centre of the body, through the throat, crossing the first two. This is the path down which we move the sphere. Slowly, smoothly, gently – down, down, down, down. Keep your mind always at the centre of the sphere, and bring the sphere to rest at this sixth base of the mind. Repeat "*sammā arahaṁ*" three times. "*sammā arahaṁ, sammā arahaṁ, sammā arahaṁ.*"

Finally, we make our last short move back upwards, the way we came. Keeping our mind at the centre of the sphere, we move the sphere back up the central pathway to be just about 2 inches or 5 centimetres above the navel. This is the seventh and final base of the mind. This is where we will always meditate in the future. We won't move the mind anywhere further. Rest your mind inside the sphere at Position Number Seven, and repeat "*sammā arahaṁ*" three times. "*sammā arahaṁ, sammā arahaṁ, sammā arahaṁ.*" We have arrived.

This is the mind's permanent resting or changing place according to wholesome, neutral or unwholesome intentions for right or wrong action or speech. Whenever a person or any other creature is born, dies, sleeps or wakens, the Dhamma Sphere which governs the body arises from the Sixth Base Position. The old Dhamma Sphere drops from the Seventh Base to the Sixth Base and the new sphere pops up from the Sixth Base to the Seventh Base position.

The Dhamma Sphere is composed of the Vision Sphere, the Memory Sphere, the Thought Sphere, and the Awareness Sphere. Keep the bright sphere resting at the centre of the body. Mentally recite the words *samma arahaṁ* continuously to keep the sphere still and make it become brighter and clearer. Focus your mind at the bright centre of the sphere, and at the bright centre of each successive sphere that emerges. Pay no attention to any external sensation. Do not force the mind too strongly. Do not use the physical eyes to focus on the vision. Always focus on the centre of each new sphere which emerges. Rest the mind there.

Eventually, a bright clear sphere will arise. This is the Dhamma Sphere. Do not be overjoyed. Keep your mind calm in equanimity. Hold the mind still, and stop repeating *sammā arahaṁ*. Just concentrate at the centre of the Dhamma sphere. This is your own nucleus which gives rise to this body and this mind. You should feel that your mind is in the very

purest state it has ever achieved, with firm oneness. You should experience the greatest happiness that you have ever known – not happiness based on an external object, but happiness arising from within. This is due to being fully pure from the Five Hindrances.

If you continue to focus the mind at the centre of the centre of each successive sphere, the centre expands itself naturally. Initially, you see sphere after sphere. Ultimately, you will come to see your own refined human body, which looks like yourself, but is much nicer and is transparent. At this point, you may begin to observe some super-normal abilities such as super-normal vision and hearing. The mind is now alert, razor-sharp, and fully prepared for *Vipassanā* Meditation. Keep practicing using this same procedure and you will acheive larger and more refine bodies until you reach Dhammakaya.

And now, let us share all of the merit that we have made in this meditation and previously – together with all of our loving kindness – with all beings everywhere throughout the universe. We share with our parents, our grand-parents, our family, our teachers and our friends.

And, we also share with any enemies – anyone with whom we may have disagreement. Let us always remember that we are all brothers and sisters together, here in this world of suffering – through birth, old age, sickness and death. We share with all celestial beings – the angels, the devas, and the brahmans. We share with all the animals and with the beings suffering in Hell, including the ghosts and the demons. May Lord Buddha bless us all to lead a peaceful, happy life, free from suffering, free from problems and free from enmity. And may this meditation help to bring us closer to transcendence and Nirvana.

And, now, we come slowly out of meditation and open the eyes.

May Lord Buddha be with all of you.

Resolution for a Successful Life
คำอธิษฐาน

Virtues such as Generosity *(Dāna),* Morality *(Sīla)*, Meditation *(Bhāvanā)*, and sharing accumulated merit are enabling me to become free from Defilements (Kilesa), Hindrances *(Nīvarana)* and Delusion *(Vipassanū-pakilesa)*. I shall develop the Dhamma Eye and Right Wisdom of the Four Noble Truths to destroy all Mental Intoxicants (Asava), Defilements *(Kilesa)*, Craving *(Tanhā)* and Clinging *(Upādāna)* to attain the supreme Paths, Fruits, and Nirvana.

May the virtues cited above support me:

1. To comprehend the Tripitaka: Vinaya, Suttanta and Abhidhamma.
2. To be endowed with Right Conduct *(Carana 15)* and the Factors of Enlightenment *(Bodhipakkhiya-dhamma 37)* which include the Angel Eye, Angel Ear, Brahman Eye, Wisdom Eye, Dhamma Eye and Buddha Eye as well as the Three Transcendental Sciences *(Vijjā 3)*, Eight Transcendental Arts *(Vijjā 8)*, Six Supernormal Powers *(Abhiññā 6)*, and Four Analytical Insights *(Patisambhidā 4)*. [Those who have taken the Bodhisatta vow to accumulate perfections for Buddhahood may add: "May I be endowed with the *Āsayānusaya-ñana* and the *Indriyaparopariyatta-ñana*." These are mental skills for helping world beings.]
3. To see, know and become Dhammakāya which illuminates all conditioned and unconditioned phenomena and leads to Arahant mentality, the supreme Paths and Fruits, and the Dhammakāya. May I realize both Dying *(Dhammakāya)* and Living (Primordial) Nirvanas immediately and enlightened Dhammas that should be developed and Dhammas that should be avoided.
4. To attain more and more virtue, holiness, perfection, radiance, energy, supernormal power, power, authority, and decisiveness based on increasing perfection and responsibilities for Buddhism.
5. To overcome all Delusion *(Māra)* based on craving and wrong view from Defilements *(Kilesa-māra)*, Aggregates *(Khanda-māra)*, Karmic Creations *(Abhisankhāra-māra)*, Deities *(Devaputta-māra)*, and Death *(Maccu-māra)* so that there will be no opportunity for

the *Māra* and their armies to destroy my accumulation of Perfections and our armies.

6. To fully realize the True Teachings *(Dhammas)* and to personify Right Thought, Right Speech and Right Action for others so as to protect and preserve the Teachings of the Buddhas forever.

7. To intelligently analyze the causes and effects leading to success and failure to penetrate Truth *(Attha)* and the True Teachings *(Dhamma)*.

8. To prosper in the four requisites (food, clothing, shelter, and medicine) and conveniences such as vehicles and appliances so that shortages never arise.

9. During my cycles of rebirth, may I be endowed with six treasures of birth *(Sampatti)* to aid in studying and practicing the Buddha-Dhamma for ending all suffering. May I be born: (1) During the era of a Buddha's Teachings *(Kāla-sampatti)*, (2) As a Human Being *(Jāta-sampatti)*, (3) In a Buddhist family *(Kula-sampatti)*, (4) In a Buddhist country *(Desa-sampatti)*, (5) With Right View *(Ditthi-sampatti)*, and (6) With a dignified bearing free from physical handicaps *(Upadhi-sampatti)*. May I be like the confirmed Bodhisattas, already announced by a Buddha, who never commit any evil deeds that would lead them to be reborn in the suffering worlds. If I still receive bad resultant karma, may I never be born as one of the 18 types of unfortunate or obstructed beings.[1]

10. When reborn as a human being, may I be a man with the chance to ordain in the Buddhist Religion and, when past middle age, may I remain healthy with perfect senses and awareness.

11. May I never associate with a fool, always dwelling with the wise. May I be endowed with the virtues of faith, mindfulness, moral shame and moral dread as well as persistence and patience. May I never attach to sensual objects, but develop Right Morality *(Sīla)*,

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[1] (1) Blind, (2) deaf, (3) insane, (4) dumb, (5) deformed, (6) an isolated aborigine, (7) a slave, (8) a misguided fanatic, (9) a female, (10) one who commits a heinous crime, (11) a leper, (12) one with extremely wrong views, (13) an animal smaller than a bird or larger than an elephant, (14) a *Khuppipāsika* Ghost, a *Nijjhānatanhika* Ghost, or a *Kālakañcikāsurakāya* Demon , (15) a Devil (*Mara* deity), (16) a Non-returner (*Anagami*), (17) a Formless Brahman (*Arūpabrahman*) or (18) in a universe (*cakravala*) without any Buddhas.

Right Concentration *(Samādhi)*, Right Wisdom *(Paññā)*, Right Transcendence *(Vimutti)*, and Right Insight *(Vimuttiñanadassana)*.

Phra Rajyanvisith (Hon. D.)

Appendix IV

Phra Mongkol-Thepmuni (Sodh Candasaro)

The Late Abbot of Wat Paknam Bhasicharoen



Luang Phor Sodh while demonstrating the path to the center of the body

The master of the Vijjā Dhammakāya approach, the late Abbot of Wat Paknam, the Venerable Chao Khun Phra Mongkol-Thepmuni, is fondly known and revered throughout the land as Luang Phor Wat Paknam, or simply as “Luang Phor Yai,” meaning senior father or meditation master.

Luang Phor was born October 10, 1884 (BE 2427) to a humble rice-merchant family of Supanburi Province as Sodh, the second child of Nai Ngern and Nang Sudjai Meekaewnoi. As was typical in those days, young Sodh received his education from the temples. At fourteen, when his father died, he became the chief breadwinner for the family. Successful as he was in rice trading, at age nineteen the compassionate young man resolved to become a monk *(Bhikkhu)* for life.

Having made arrangements to ensure his mother’s welfare, the young man entered monkhood three years later, in July 1906 (BE 2449). At the age of twenty-two, he was ordained as Candasaro Bhikkhu at Wat Songpeenong, near his home. Phra Ajahn Dee of Wat Pratusarn, Supanburi, was his main Preceptor.

The day after his ordination, Candasaro Bhikkhu began meditation practice and study of Pali scriptures in search of deeper and wider knowledge, he moved from Wat Song-peenong to Wat Bodhi (Wat Phra

Chetupon Vimonmang-kalaram) in Bangkok. There, he frequented the centers of meditation practice and Pali study.

Soon, Luang Phor was recognized by his teachers, Phra Khru Yanavirati (Po) of Wat Bodhi and Phra Ajahn Singha of Wat Lakorn Tham, as an accomplished meditation instructor.

During those early dry seasons, Luang Phor adopted *Dhutangavatra*, the Austere Practices for Purification such as wandering in solitude through the forest wilderness, staying in caves and practicing the Dhamma with piety.

After ten years, Luang Phor set aside his informal study of the Pali Scriptures, having reached sufficiency to read the Mahāsatipaṭṭhāna Sutta. Thereafter he devoted himself totally to meditation practice.

Luang Phor spent the next Buddhist Lent at Wat Bang Khoo Vieng, on Bangkok Noi Canal, where his benefactor, Phra Ajahn Choom, was the abbot. There, at nightfall on the full-moon day of September, in his twelfth year as a *Bhikkhu,* Luang Phor prepared himself for meditation in the *uposatha*. He invoked illumination and guidance, and made a vow dedicating his life to Buddhism. Luang Phor vowed not to rise from his seat in front of the Buddha statue until he was permitted to attain some understanding of the Dhamma as discerned by the Buddha.

With his mind set and its components of vision, memory, thought and cognition all at rest at the center of his body, two "Anguli" (joints of the middle finger) above the navel, Luang Phor was able to penetrate the full depths of the Dhamma as it was revealed to and by the Buddha. That revelation of the Dhamma and ever more refined Dhammakāyas (Dhamma bodies) was so profound that it was only possible when the mind was at rest at the body's center. After lent, Luang Phor went to teach at Wat Bang Pla, where three monks and four laymen who followed his meditation procedure were also able to attain various degrees of insight. Thereafter, Luang Phor gradually became renowned throughout the land.

Somdej Phra Vanarat, Head of Bhasicharoen Sangha District, spotted Luang Phor's potential and requested him to assume the

Abbotship of Wat Paknam Bhasicharoen. This was a neglected and deteriorating monastery erected five centuries earlier. Luang Phor wanted to decline this request, but he could not. With utmost patience and remarkable leadership, Luang Phor gradually rebuilt the monastery until it is today one of the largest and most important monasteries in the land. In 1949 (BE 2492), Luang Phor received the ecclesiastical rank of Phra Bhavana-Kosolthera. This was followed by the title Phra Mongkol-Rajmuni, and in 1957 (BE 2500) by the title Phra Mongkol-Thepmuni.

Vijjā Dhammakāya, the revelation of the Dhamma as attained by Luang Phor, was the heart of his teaching. His service to Buddhism can be seen from his regular routine:

- Meditating day and night with *Bhikkhus* and *Upāsikās* in different sessions.
- Leading *Bhikkhus* and *Sāmaṇeras* in the *uposatha* every morning and evening, paying homage to the Triple Gems and ending with a sermon.
- Teaching public meditation practice every Thursday at 2:00 pm.
- Delivering public sermons on holy days *(Uposatha* or *Wan Phra)* and Sundays.
- Supervising the Pali Institute.

Thus, Luang Phor devoted his time and effort almost exclusively to teaching meditation. His disciples multiplied into the thousands. It was not uncommon for revered *bhikkhus* in far corners of the country, who apparently never met Luang Phor, to know him well and to respect him as their mentor.

His decease at the age of 75, on February 3, 1959 (BE 2502) was just a pause for the immortal master. His life should serve to remind other mortals to pursue their own obligations to the Noble Path carefully. Luang Phor's teachings live on, manifesting the *Ultimate Righteous Truth*.

Written by Phra Bhavana-Kosolthera
Veera Ganuttamo (Now Phrarajbrahmathera)

Appendix V

Dr. Phra Rajyanvisith

Meditation Master, Buddhist Scholar and Educator



Phra Rajyanvisith gave advices to monks and novices from Malaysia

1. Abbot, Wat Luang Phor Sodh Dhammakāyārām (July 9, 1991)
2. President of the Executive Committee, National Coordination Center of Provincial Meditation Institutes of Thailand (Elected by the Directors of Provincial Meditation Institutes from throughout the country at a Seminar and Practicum organized by the National Buddhist Office 23-25 April 2008 at Wat Yanawa, Bangkok, Thailand and recognized by the Sangha Council of the Elders)
3. Preceptor *(Upachaya* – Since January 31, 1996)
4. Director and Principal-Meditation Master, Wat Luang Phor Sodh Buddhist Meditation Institute (Since 2006) *An Associated Institution of the World Buddhist University*
5. Vice-chairman of the Administrative Committee, Mahachula-longkornrajavidyalaya University Region 15 Academic Services Center (November 19, 2007)
6. Director, Dhammakāya Buddhist Meditation Institute (1981)

7. Manager, Rajburi Provincial Pali Studies Center (Appointed by the Sangha Body, October 20, 1999)
8. Director, Rajburi Provincial Meditation Practice Center (Appointed by the Sangha Body, March 6, 2001)
9. Director, Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy (2009)

Profile as a Monk

Name:	Phra Rajyanvisith (Phra Ajahn Maha Sermchai Jayamanggalo) Abbot of Wat Luang Phor Sodh Dhammakāyārām, and Director of Dhammakaya Buddhist Meditation Institute
Date of birth:	March 6, 1929.
Entered monkhood:	March 6, 1986.
Buddhist Dhamma:	Completed grade three of Buddhist Theory, and grade six of Pali studies.
Meditation Master:	Venerable Phra RajbrahmaThera, Deputy Abbot, Meditation master, and Director of Meditation Affairs, Wat Paknam
Meditation Experience:	Practiced Buddhist meditation since 1970.
Preceptorship:	Appointed since January 31, 1996.

Ecclesiastical title from December 5, 1998: Phra Bhavana Visutthikhun

Ecclesiastical title from December 5, 2004: Phra Rajyanvisith

An honorary Doctorate in Buddhist Principles in Management from Mahachula-longkornrajavidyalaya University in 2007.

An honorary Doctorate in Religious Study in Buddhism from Mahamakut Buddhist University in 2009.

Profile as before Monkhood

Work:	Research specialist, United States Information Services (USIS), Bangkok. Visiting lecturer in research methodology, research and evaluation, and public opinion surveys to various academic institutions (Thammasart University, Bangkok University, and etc.)
Academic Qualifications:	Certificate in accountancy, Bachelor of Commerce, and Master of Arts in public administration (Honors), Thammasart University. Certificate in social science research, Institute of Social Research, The University of Michigan, Ann Arbor, Michigan, USA. Certificate in Wang OIS Management Courses, organized by USIS, Washington DC, USA.

Appendix VI

Trifling
คติของสัตว์ ส่วนน้อย-ส่วนมาก

'Even as, monks, in this Rose-apple Land[1] trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep precipitous places, unfordable rivers, dense thickets of stakes and thorns, and inaccessible mountains, - just so few in number are those beings that are born on land: more numerous are the beings that are born in water.

Just so few in number are the beings that are reborn among men: more numerous are the beings that are born among others than men.[2]

Just so few in number are those beings that are reborn in the middle districts: more numerous are those reborn in the outlying districts, among the undiscerning barbarians.[3]

Just so few in number are those beings that are wise, quick-witted,[4] not deaf or dumb, competent to judge the meaning of what is spoken well or ill: more numerous are those beings that are foolish, slow-witted, deaf or dumb, [5] incompetent to judge the meaning of what is spoken well or ill.

Just so few in number are those beings that are possessed of the Ariyan eye[6] of wisdom: more numerous are those sunk in ignorance and bewilderment.

Just so few in number are those beings that get the chance of seeing a Tathāgata: more numerous are they that do not.

Just so few in number are those beings that welcome, when they hear it, the Dhamma-Discipline set forth by a Tathāgata: more numerous are they that do not.

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[1] *Jambudīpa*. One of the four 'great islands,' of which the southernmost includes India.
[2] *Comy*. 'in the four ways of woe.'
[3] 'The non-Ariyans, such as Tamils, etc.' *Comy*. *Cf. S*. V, 466 (*K.S.* v, 391 n.); DA, i, 177
[4] *Ajaḷā*.
[5] *Eḷa-mūgā*. *Comy*. however takes this word to mean 'with saliva trickling from the mouth,' as at *JA*. iii, 347 *(eḷa mukhato na galati)*.
[6] The path, with insight. *Comy*

Just so few in number are those beings that, on hearing Dhamma, learn it by heart: more numerous are they that do not.

Just so few in number are those beings that examine the meaning of the doctrines they have learned by heart…that, understanding the meaning and understanding the doctrine, live in accordance therewith[7]…that are stirred by stirring topics[8]…that, being stirred, strive systematically…that, making resolution their object, win concentration, win one-pointedness of mind…that gain the best of food and condiments: more numerous are they that do not, but just exist on gathered scraps and food collected in a bowl.

Just so few in number are those beings that are winners of the essence of the meaning, the essence of Dhamma, the essence of release: [9] more numerous are those that do not.

Wherefore I say unto you, monks, thus must ye train yourselves: We will become winners of the essence of the meaning, of the essence of Dhamma, of the essence of release. That is how ye must train yourselves.'

§§§

'Just as, monks, in this Rose-apple Land trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep, precipitous places, unfordable rivers, dense thickets of stakes and thorns, and inaccessible mountains, - just so few in number are those beings who, deceasing as men, are reborn among men. More numerous are those beings who, deceasing as men, are reborn in Purgatory, who are reborn in the wombs of animals, who are reborn in the Realm of Ghosts.[10]

Just so few in number are those beings who, deceasing as men, are reborn among the devas…who, deceasing as devas, are reborn among the devas…who, deceasing as devas, are reborn among men: more numerous are those beings who, deceasing as devas, are reborn in Purgatory…

Just so few are those beings who, deceasing from Purgatory, are reborn among men: more numerous are they who, deceasing from Purgatory, are reborn in Purgatory…

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[7] *Anuloma-paṭipadaṃ pūrenli. Comy.*
[8] *Saṃvejanīyesu ṭhānesu.*
[9] The four fruits of recluseship; the four paths; deathless Nibbāna. *Comy.*
[10] *Cf.* S. v, 466; *K.S.* v, 391; *Buddh. Psych.* 151.

Just so few are they who, deceasing from Purgatory, are reborn among the devas: more numerous are they who, deceasing from Purgatory, are reborn in Purgatory…

Just so few are they who, deceasing from the wombs of animals, are reborn among men: more numerous are they who, deceasing from the wombs of animals, are reborn in Purgatory…

Just so few are they who, deceasing from the wombs of animals, are reborn among the devas: more numerous are they who…are reborn in Purgatory…

Just so few are those beings who, deceasing from the Realm of Ghosts, are reborn among men: more numerous are they…who are reborn in Purgatory…

Just so few in number, monks, are those beings who, deceasing from the Realm of Ghosts, are reborn among the devas: more numerous are those beings who, deceasing from the Realm of Ghosts, are reborn in the wombs of animals, are reborn in the Realm of Ghosts.'[11]

Source: "The Book of Gradual Saying" (AṄGUTTARA – NIKĀYA)
Chapter XIX (a) §§ 1, 2. *Trifling.* P. 31 – 34. The Pali Text Society 2006

[11] It is difficult to think the Buddha responsible for all these 'combination and permutations.'

Ovāda-pāṭimokkha Gāthā โอวาทปาฏิโมกขคาถา

The Three Admonitions or Exhortations of the Buddha

Khantī paramaṃ tapo tītikhā
Nibbānaṁ paramaṃ vadanti Buddha,
Na hi pabbajito parūpaghātī
Samaṇo hoti paraṃ viheṭhayanto

Patient forbearance is the highest austerity. Liberation is highest: that's what the Buddhas say. He is no monk who harms another; not a contemplative, he who oppresses another.

Sabba-pāpassa akaraṇaṃ Kusalassūpasampadā,
Sacitta-pariyodapanaṃ Etaṃ Buddhāna-sāsanaṃ

The non-doing of all evil, the performance of what is skillful (to do good), the cleansing of one's own mind: this is the Buddhas' teaching.

Anūpavādo anūpaghāto Pāṭimokkhe ca saṃvaro
Mattaññutā ca bhattasmiṃ Pantañca saya-nāsanaṃ
Adhicitte ca āyogo Etaṃ Buddhāna-sāsanaṃ.

Not reviling, not injuring, restraint in line with the monastic code, moderation in food, dwelling in seclusion, devotion to the heightened mind: this is the Buddhas' teaching.

The Buddha gives the Ovādapāṭimokkha Discourse to the assembly of Arahats on Magha Puja day not long after Moggallāna and Sārīputta had been admitted as monks the Buddha held a meeting of the Order on the full moon day of the third lunar month at the Bamboo Grove Monastery in Rajagaha. This meeting of the Order was recognized by later Buddhists as a great event, and the day has become an important Buddhist holiday known as Magha Puja Day.

The meeting of the Buddha's disciples on this day was unlike any other meeting convened during the Buddha's time in that each of the 1,250 monks in attendance had been ordained personally by the Buddha himself; they had all the same preceptor. All were Arahats. Each had come spontaneously to the meeting without prior appointment. And on that day the Buddha gave the Ovādapāṭimokkha discourse. Thus the meeting of the Order held on that day is also called the *caturangasannipata*-the meeting with the four special features.

At that time Rajagaha was a center of the state of Magadha. When the Buddha went to stay there the monks who had separated in order to spread the teaching, hearing where the Buddha was, all went there to meet him. Since more than a thousand monks had gathered there, the Buddha called the meeting and gave the Ovādapāṭimokkha address. ***The Ovādapāṭimokkha is a brief synopsis of the principles of the Buddha's teaching, containing both injunctions and principles for administration of the Order.*** There are thirteen points in all. They include: Buddhism teaches the giving up of evil, the cultivation of the good, and the purification of the mind; the highest of all teachings is Nibbana, the cessation of defilements and transcendence of suffering; a monk must be restrained, moderate in eating, patient, not disparaging others, not harming others.

At this time, the Buddha had not yet formulated the monastic discipline for administering the Order because no damage had yet arisen in that regard. Thus he only laid down the principles for administering the Order in brief.

Source: http://www.mahidol.ac.th/budsir/Eb_hist45.htm

Phra Maha Jetiya Somdej

Wat Luang Phor Sodh's biggest and most important current project is constructing Phra Maha Jetiya Somdej to enshrine sacred Buddha relics, to pay reverence to Lord Buddha, and to prolong the life of Buddhism. The Jetiya is expected to become a major Buddhist pilgrimage site for paying reverence to sacred Buddhist relics.

The Wat has an extraordinary collection of Buddha relics. There are crystal replicas of all seven relics which escaped cremation – the four wisdom teeth, two collar bone pieces, and the forehead piece. The original relics are preserved elsewhere, so these crystal reproductions were materialized and donated by senior celestial beings. In addition, there are numerous genuine relics. These include 115 pearl-sized pieces of Lord Buddha's breast bone, about 20 very refined hairs of Lord Buddha and many long black hairs of Prince Siddhattha, as well as many smaller granular relics from Lord Buddha and some Arahant disciples.

The relics are not yet on outside public display except on special days. The temple is currently receiving donations to build a very beautiful Jetiya, Phra Maha Jetiya Somdej, for displaying the relics. Construction is currently in phase II. The foundation is laid and the first floor under construction. There will be four floors. The ground floor will house the management offices and provide a place for 2,000 laity to meditate, conduct ceremonies, and hold general conferences. The second floor will be a large meditation hall for 2,000 monks. The third floor will be a museum of important Buddha statues. Finally, the fourth floor will display the Buddha relics.

The estimated ultimate cost, including decorations, is 450 million Baht. This is a unique opportunity for devotees worldwide to participate in one of the most sacred enterprises of modern Buddhism. The Jetiya is destined to preserve the faith and revitalize the faithful for centuries. His Holiness Somdej Phra Buddhacharn, Chairman of the Supreme Saṅgha Body, is Chairman of the Jetiya Fund Raising Committee. Donating to this magnificent cause is the most effective merit-making opportunity any of us will encounter in this lifetime.



Phra Maha Jetiya Somdej – September 2010

To express gratitude for generous contributions, the temple is offering a variety of very sacred Buddha statues as “Thank You” gifts. Some were received in sacred ceremonies from eminent celestial beings. Others are very rare and extremely valuable antiques Also, the names of those who donate at least 100,000 baht will be engraved in the Jetiya.

There are three methods for making a donation:

1. Directly at Wat Luang Phor Sodh

2. By mailing a crossed check (two diagonal lines in the upper right hand corner) to Wat Luang Phor Sodh, specified for Jetiya construction; and

3. By bank transfer to either

(3.1) Bangkok Bank Damnoen Saduak Branch Account 422-0-25469-4 for Wat Luang Phor Sodh Jetiya construction, or to

(3.2) Siam Commercial Bank Damnoen Saduak Branch Account 540-2-18485-8 for Wat Luang Phor Sodh Jetiya construction.

When donating by bank transfer, please fax the bank transfer receipt with a covering letter giving the name, address and fax number of the donor. The Wat fax number is (+66) 032-745-170.

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Phra Yossaphat Khantidhammo, Karncana, Sahanan, Pidyanan Limkittibhop and family, Vuddipun, Dhanadda, and Novice Medhasit Chankinnoy	10,700
Phra Vajjarapon Thirajitto	5,600
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Phra Kitpong Suddhijako and family	2,000
Phra Sakda Thiradhammo	2,000
Phra Maha Somchart Sujato	2,000
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Nuttiya Sridech	100
Kornphong Nalinkittiwong	100
Chanyut Phanphet	100
Adhid Thanasiddhipat and family	50
Others	3,200
TOTAL :	**164,535**



"This, O Bhikkhu, is here the distinction; this is the peculiarity of, and the difference between an instructed noble disciple and an uninstructed worldling."

Thus said the Exalted One, and the Blessed One and Master spoke yet again:

"Loss and gain, obscurity and fame,
Praise and blame, happiness and pain,
These things are transient in the life of man,
Inconstant and are bound to change.
The mindful and wise one discerns them well
And is observant of their constant change
Things pleasant do not stir his mind
And those unpleasant do not irritate.
All likes and dislikes are dispensed by him;
Having come to an end, and are no more.
Aware now of a stainless, griefless state;
Beyond existence gone, he fully knows."

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WAT LUANG PHOR SODH DHAMMAKAYARAM
The National Coordination Center of Provincial Meditation Institutes of Thailand